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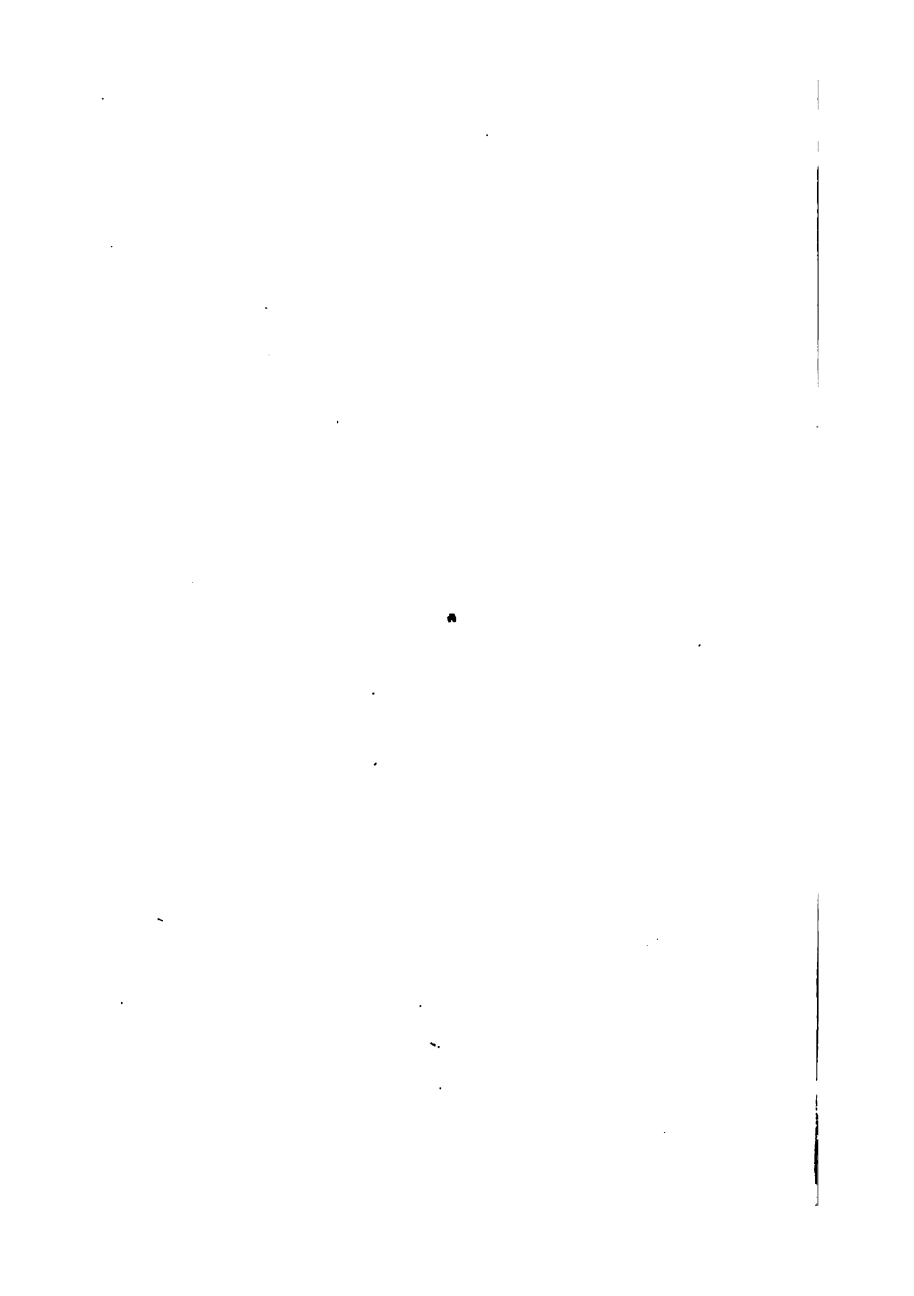


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AN ELEMENTARY INTRODUCTION
TO THE
BOOK OF COMMON PRAYER.

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AN ELEMENTARY INTRODUCTION
TO THE
Book of Common Prayer.

BY THE
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138. 2. 320.

Καὶ λέγει αὐτοῖς, Γέγραπται, Ὁ οἶκος μου
ΟΙΚΟΣ ΠΡΟΣΕΥΧΗΣ κληθήσεται.

S. ΜΑΤΤ. XXI. 13.

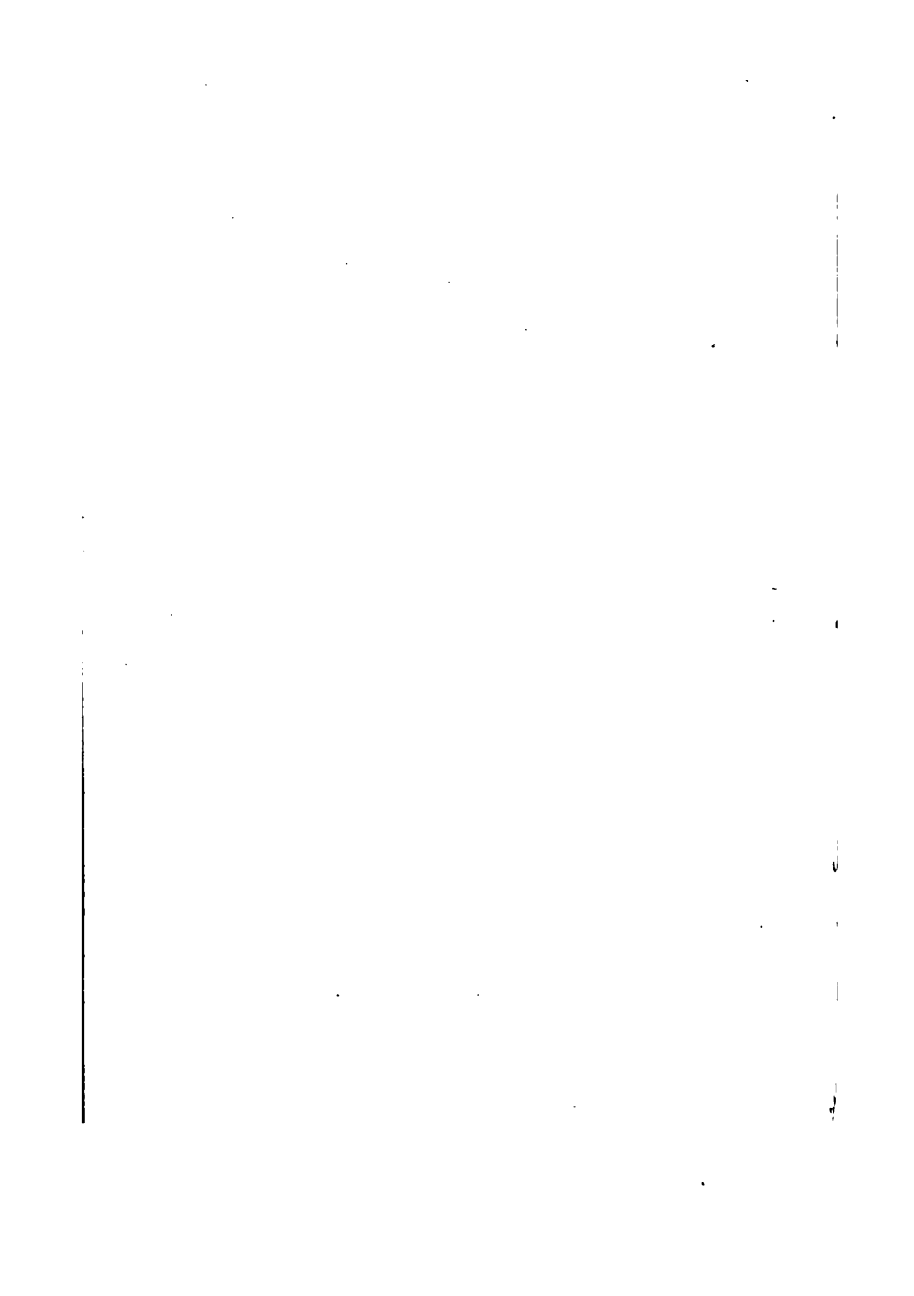
"Concerning the place of assembly although it serve for other uses as well as this, yet seeing that our Lord Himself hath to this as to the chiefest of all other plainly sanctified His own temple, by entitling it "the House of Prayer," what preeminence of dignity soever hath been either by the ordinance or through the special favour and providence of God annexed unto His Sanctuary, the principal cause thereof must needs be in regard of COMMON PRAYER."—HOOKER, *Eccl. Pol.* v. xxv. 2.

PREFACE.

A THIRD Edition of the *Elementary History of the Book of Common Prayer* having been called for, the opportunity has been taken at the suggestion of many engaged in Education of introducing several important additions.

Besides a re-arrangement, therefore, of the work generally, the Historical Portion has been supplemented by an *Explanation of the Morning and Evening Prayer* and of the *Litany*.

As in the other Class-Books of the Series notes have also been subjoined and references given to larger works, and it is hoped that the volume will be found adapted for use in the higher Forms of our Public Schools, and a suitable Manual for those preparing for the Oxford and Cambridge Local Examinations.



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BOOK I.

GENERAL HISTORY OF THE BOOK OF COMMON PRAYER.

CHAPTER I.

SERVICE-BOOKS OF THE EARLY CHURCH.

A. D. 1—590.

1. **Early Origin of the Book of Common Prayer.**

The construction of our *English Book of Common Prayer* can only be understood by reference to the earlier forms from which it is derived. It is an inheritance that has come down to us from the remote ages of Christianity, and originated in the Form of Worship that was used by the Apostles.

¹ Common = *used by all, serving for all*. Common Prayer is distinguished from *private* or *family* prayer by Latimer in his first sermon on the Lord's Prayer, where he says, "I told you of the diversity of prayer, namely, of the *common* prayer, and the *private*;" also in Stat. 2 and 3, Edw. VI. c. 1, where "*common* and *open* prayer" is distinguished from "*private* prayer." Similarly in the Prayer of St Chrysostom we have "*common* supplications;" and in Acts ii. 44, we read that "the believers had all things *common*;" in Tit. i. 4, of "*the common* faith," in Jude 3, of "*the common* salvation;" Bacon also speaks of "Princes that ought to be *common* parents;" *Essays*, xv. 55. Compare "Oure ffadire þe byschoppe haue ordeyned for þe *comone* profett;" *Religious Pieces in Prose and Verse*, p. 2; *Early English Text Society*; and see the *Bible Word-Book*, pp. 118, 119.

2. **Apostolic Custom.** Respecting this earliest Form of Worship, we gather from the New Testament that the first believers¹ (1) *continued stedfastly in the Apostles' doctrine*; (2) *persevered in fellowship and communion² with one another*; (3) *attended constantly on the breaking of the Bread³*; and (4) *were stedfast in public and private prayers⁴*.

3. **The Breaking of the Bread**, or celebration of the Eucharist, was at first, and for some time, till abuses⁵ put an end to the practice, inseparably connected with the chief actual meal of each day. Though from the scarcity of documents of that age we have no actual proof of the fact, still it is in the highest degree probable that in this solemn act the Apostles used some form of sound words, that at least they did what they saw their Lord do, recited the words of institution, and used the Lord's Prayer.

4. **Earliest Forms not written.** From the age, however, of the Apostles downwards some Form, some Liturgy⁶, was always used in every branch of the Ca-

¹ Ἦσαν προσκατερούμεναι τῇ διδαχῇ τῶν Ἀποστόλων. Acts ii. 42.

² Τῇ κοινωνίᾳ, Acts ii. 42, explained by the εἶχον ἅπαντα κοινὰ in verse 44.

³ Τῇ κλάσει τοῦ ἄρτου, Acts ii. 42, where the force of the article is to be observed.

⁴ Ταῖς προσευχαῖς, Acts ii. 42, which would include (i) attendance at the public prayers in the Temple at the stated hours, (ii) private prayer among themselves.

⁵ See Guericke's *Antiquities of the Christian Church*, p. 246.

⁶ Liturgy comes from the Greek λειτουργία, which word has passed through the following meanings: (1) *A civil service, or state burden*, especially in the technical language of Athenian law: (2) *A function or office of any kind*: (3) *Sacerdotal ministration* especially, whether among heathen nations, or among the Jews (Heb. viii. 6, ix. 21); (4) *The Eucharistic services*: and thence (5) more generally, *Set forms of divine worship*. See Prof. Lightfoot on Philippians, ii. 17.

tholic Church. It does not appear indeed that during the ages of persecution these Forms were written down. For there is no record of any seizure of the ritual books of the Christians by the heathen, and the more sacred portions of the public service were concealed from all but communicants¹.

5. **Testimony of Justin Martyr.** The earliest account of the Service used in the Christian Church is that given by Justin Martyr (A.D. 140), in his *Apology* for the Christians, addressed to the Emperor Antoninus Pius². From it we gather (1) that on a stated day, called Sunday, the early Christians, whether dwelling in towns or in the country, were wont to assemble in one place; (2) that the memoirs of the Apostles or the writings of the Prophets were then read as long as time permitted; (3) that, when the reader had ceased, one of the brethren who presided delivered a discourse, exhorting those assembled to the imitation of the good things read; (4) that then all stood up together and offered prayers; (5) that, prayer³ being ended, Bread was brought in, and Wine mixed with water, and placed before the President, who offered up prayers and praises, at the close of which the people said *Amen*; (6) that the consecrated elements were then distributed and received by every one, and a portion was sent to those who were absent.

6. **Some Form probable.** While in this account there are no signs of a written, or indeed of a settled ritual, it may be reasonably argued that in the consecration of the elements some well-known and well-remembered form of prayer and thanksgiving was used, to which additions were made as time went on.

¹ See Guericke's *Antiquities*, p. 260.

² S. Justini *Apologia*, Chap. LXVI, LXVII.

³ Καὶ πανσαμένων ἡμῶν τῆς εὐχῆς, ἄριστος προσφέρεται καὶ οἶνος καὶ ὕδωρ, καὶ ὁ προεστὼς εὐχὰς ὁμοίως καὶ εὐχαριστίας, δεσὴ δύναμις αὐτῷ, ἀναπέμπει. Just. *Apol.* cap. LXVII.

7. **Rise of various Liturgies.** Now in early times the Bishop of each diocese had authority to arrange such services of prayer and thanksgiving¹. Hence there arose different Liturgies, marked by peculiar features, though all were based on a common original. Thus we have five Greek Liturgies, of acknowledged antiquity, of which the earliest bears the name of *St Clement*, while the others are called *St James'*, *St Mark's*, *St Chrysostom's* and *St Basil's*². We have also the old Roman Liturgy, such as it was used by Popes Leo in A.D. 440, Gelasius in A.D. 492, and Gregory the Great in A.D. 590. There is also the Ambrosian rite (A.D. 374), which was maintained for several centuries in the Church of Milan, and which is still used once a year; and again, there is the Mozarabic³, or the ancient national Liturgy of Spain, which has a groundwork coeval with the introduction of Christianity into that country.

CHAPTER II.

SERVICE-BOOKS OF THE EARLY ENGLISH CHURCH.

A.D. 590—747.

1. **The Gallican Liturgy.** Besides the Liturgies already enumerated, special mention ought to be made of the Gallican⁴ Liturgy, or that of the Church of France. This ancient Liturgy may be traced with much

¹ See Maskell's *Ancient Liturgy of the Church of England*, Preface, p. xxiii.

² See Guericke's *Antiquities*, p. 261.

³ The *Mostarabes* were tribes dwelling in the midst of the Arabians without belonging to them, and consequently the *Officium Mostarabicum* or *Mozarab*, would be the Liturgy of the Christians dwelling in the Arabian territory. Guericke, p. 263.

⁴ "Cum una sit fides, diversæ sunt Ecclesiarum consuetudines, et altera consuetudo missarum est in Romana

probability to very early times, and is supposed to have been compiled from Eastern sources by Cassian¹.

2. **Used in England.** In early times there was a close and intimate connection between the Churches of France and England, and it was probably the Gallican Liturgy, which was used by the early British Church till the end of the sixth century. At that period, however, Christianity in this island had retired before the heathen Saxon invaders, and had found refuge in the wild districts of Wales and Cornwall, in the Scottish Hebrides and in Ireland².

3. **Landing of Augustine.** In the year A.D. 597 Augustine landed in the Isle of Thanet, having been sent from Rome as a missionary to the Saxons by Gregory the Great. There is no doubt that he brought with him the ritual which was at that time used at Rome, and that, on his journey through France, where he had stayed some months, he had become acquainted with the Gallican Liturgy.

4. **His doubts.** Accordingly, when king Ethelbert had been baptized in the old Church of St Martin, in the outskirts of Canterbury, and his example had been followed by many of his subjects, Augustine had much doubt what form of service ought to be adopted by the new converts.

5. **Advice of Gregory.** In his perplexity, therefore, he resolved to appeal to Gregory and seek from him advice as to the course he ought to pursue. Gregory replied in a wise and catholic spirit:—"You, my brother, are acquainted with the customs of the Roman Church, in which you have been brought up. But it is

ecclesia, altera in Galliarum Ecclesiis tenetur." *Greg. Ep. xi. 64.*

¹ See Palmer's *Orig. Liturg.* I. 153; Freeman's *Principles of Divine Service*, II. 899.

² See Stillingfleet's *Antiquities of the British Churches*.

my pleasure that if you have found anything either in the Roman or the Gallican or any other Church, which may be more acceptable to Almighty God, you carefully make choice of the same; and sedulously teach the Church of the Angles, which is at present new in the Faith, whatsoever you can gather from the several Churches. For things are not to be loved for the sake of places, but places for the sake of good things. Select, therefore, from each Church those things that are pious, religious and correct, and when you have made these up into one body, instil this into the minds of the English for their use¹."

6. **Course adopted by Augustine.** Thus advised Augustine followed the principle upon which the Rituals of the Western Churches had been remodelled. He took for his groundwork the Form of Service then used in the South of France, but introduced certain details, which are traced to the Roman Ritual, as arranged by the Popes Gelasius and Gregory.

7. **Opposition of the British Church.** This Ritual differed from that of the ancient British Churches, which, though much depressed, were far from being extinguished², and were at issue with the Roman missionaries on several points of discipline and ceremonial observance³. Augustine was strongly prepossessed in favour of the Roman system; the chief of the British Churches held as strongly to their ancient customs; and

¹ Bede, *H. E.* i. 27. "Non enim pro locis res, sed pro bonis rebus loca amanda sunt."

² Bede mentions "septem Brittonum episcopi et plures viri doctissimi." *H. E.* ii. 2.

³ Especially the observation of Easter, which the early British Christians, in common with the Irish and Scottish, kept on the same day as the Jewish Passover, the 14th day of the moon, whatever day of the week that might be, while the Roman Church kept it on the Sunday following the full moon happening upon or next after the 21st of March.

thus all hope of communion between the two parties was destroyed¹. In the course of time, however, many causes² tended to promote the spread and ascendancy of Roman influences, and at length the Council of Cloveshoo (A.D. 747) formally sanctioned the observance of the Roman Ritual³.

CHAPTER III.

SERVICE-BOOKS OF THE MEDIÆVAL ENGLISH CHURCH.

A.D. 747—1080.

1. **Conformity not general.** The conformity, however, thus attained had chiefly respect to the time of the observance of festivals, and the use of the Roman or Gregorian chant. Uniformity of Service, as we understand it, did not exist. The reception of the order of the Roman Church was not uniform in all the churches of the country. The bishops did not cease to exercise their power within their several dioceses to order rites and ceremonies; nor did all the churches, still less the monasteries, follow the custom of a cathedral.

2. **Varieties of Service-books.** These causes tended to promote the introduction of a great variety of Service-books, for there was no printing-press, from which a number of copies could be issued, exactly alike. Each book was written, mostly upon vellum, by the hand of a scribe. He prepared it for the especial use of some particular Church, carefully retained the dis-

¹ See Bede, *H. E.* II. 2.

² See Hardwick's *Church History, Middle Age*, p. 14.

³ "Tertio decimo definitur decreto, ut uno eodemque modo dominicæ dispensationis in cœna sacrosanctæ festivitatis, in omnibus ad eas rite competentibus, id est, in baptismi officio, in missarum celebratione, in cantilenæ modo, celebrentur juxta exemplar quod scriptum de Romana habemus ecclesia." *Concil. Cloveshoviæ, Mansi*, XII. 399.

tinctive peculiarities of the diocese, and introduced any varieties of ceremonial which had become the custom of the Church, as for instance, in the parochial festival of the saint to whom the Church was dedicated.

3. **Origin of Uses.** Hence arose the various *USES*, mentioned in the original Preface¹ to the Book of Common Prayer, such as the *Salisbury* Use, the *Hereford* Use, the Use of *Bangor*, of *York*, of *Linc In*². Moreover while these were the principal varieties of Use followed in the parish churches, the several orders of monks, as also the various collegiate institutions³, had their own ritual.

4. **The Norman Conquest.** After the Norman Conquest, A.D. 1066, Norman ecclesiastics filled the best of the English bishoprics and abbacies. They brought into the country a new style of chanting invented by William of Fescamp, which they endeavoured to force upon the Saxon monks. Amongst others Abbot Thurstan (A.D. 1083) attempted to thrust it upon the monks of Glastonbury. This they strenuously resisted. Thereupon tumult and bloodshed ensued. Armed soldiers drove the monks from the chapter, and slew many of them in the church⁴.

5. **The Use of Sarum.** This outrage is supposed⁵ to have drawn the attention of Osmund bishop of Salis-

¹ That is the Second Preface, drawn up in 1549; the first Preface did not appear till the last revision in 1662.

² Besides these there were other diocesan *Uses*, such as the Use of *Exeter*.

³ Thus Grandisson, Bishop of Exeter (A.D. 1339), orders the divine office in his newly founded Church of St Mary at Ottery, to be performed by the canons according to the order which he had extracted for them from the *Uses* of Exeter and Sarum. There was also the Use of St Paul's. See Dugdale's *History of St Paul's*, p. 24.

⁴ See Symeon of Durham, *Scriptores* x. col. 212; also the *Anglo-Saxon Chronicle*.

⁵ See Palmer's *Orig. Liturg.* pp. 186 sq.

bury and Chancellor of England (A.D. 1085) to the varieties of ritual used in the different churches. On the occasion, therefore, of the opening of his new cathedral, he resolved to revise all the Service-books. Collecting together a body of clergy learned and skilled in chanting, he carefully remodelled the existing Offices¹, and the USE OF SARUM was wholly or partially adopted in various parts of England, especially the south².

6. **Various Ritual Books.** We are so accustomed to our Prayer-Book, as containing, together with a Bible, every part of our Public Worship, and indeed all the authorised Services, that the mention of ritual books may excite surprise. But these were many and various, and were known by different names, such as "the Masse-Booke, the Graile³, the Hymnal⁴, the Antiphoner⁵, the Processyonall, the Manuel⁶, the Por-

¹ "Hic composuit librum ordinalem Ecclesiastici officii quem *consuetudinarium* vocant, quo fere tota nunc circ. A. D. 1200, Anglia, Wallia, et Hibernia utitur." Brompton's *Chron.* col. 977.

² The other Uses, however, continued till the sixteenth century, and those of *York* and of *Hereford* were of sufficient importance to be printed.

³ The *Graile* (or *Graduale*, or *Gradale*) and the *Processional* contained the chants to be sung by the Choir at the service of High Mass, and was so called from certain short phrases sung after the Epistle *in gradibus*, on the steps of the altar.

⁴ The *Hymnal* contained the ecclesiastical and other Hymns, which were sung in the Church service. To these Litanies and Prayers were sometimes added. Maskell's *Liturgy*, p. ix. and n.

⁵ The *Antiphoner* contained (1) the Introits and other Antiphons, with their music, which were sung during the celebration of the Communion; and (2) at the end of the xvth century, the Antiphons which were to be sung at Matins, Lauds, and at the other Canonical Hours.

⁶ The *Manual* was the Book of *Occasional Offices* containing the Services for Baptism, Matrimony, the Visitation of the Sick, the Churching of Women, Extreme Unction, Burial, and others of less frequent use.

10 THE BREVIARY, THE HOURS, [A.D. 1085—

teaus, and the Prymer, both in Latine and also in English.”

CHAPTER IV.

THE BREVIARY, THE HOURS, AND THE
PRYMER.

A.D. 1085—1509.

1. **Three Books** call for special remark in any account of the devotional books of the Middle Ages, particularly in connection with the history of our present Book of Common Prayer. These are (1) *The Breviary*; (2) *The Hours*; and (3) *The Prymer*.

2. **The Breviary.** Towards the end of the eleventh century the ancient offices of the Church were collected, arranged, improved, and shortened¹ by the authority of Pope Gregory VII. (A.D. 1073—1086). The Book containing these Offices was called *The Breviary*, and in its full and settled state included *the whole offices of the Canonical Hours throughout the year, arranged in order under their respective days*².

¹ “Certe vetustis sæculis Præfationes complures in usu fuere. Hasce Sanctus Gregorius M. ad paucas nunc usitatas redegit Cur autem a sancto Gregorio Pontifice *breviata* fuerit Liturgia, id factum suspicari licet ad majus Fidelium commodum, atque ut omnes divinis Mysteriis interesse possent.” Muratori, *de rebus Liturg.* xiv.

² In England this Book was called the *Portifory* or *Breviary* according to the Use of the most famous Church of Sarum, or of York, as the case might be. Its common English names, which were variously spelled, as *Portifory*, *Porteau*, *Portuary*, *Portuis*, *Portuane*, *Porthoos*, *Portas*, come from the Latin *Portiforium*, through the French *Portehors*, and denoted the *portability* of the Book, “quod foras facile portari possit.” Comp. Ascham's *Schole-Master*, p. 164, Ed. Mayor. “Therefore did some of them at Cambridge cause hedge priestes fette out of the contrie to be made fellows in the universitie: saying in their talk privilie and declaring by their deeds openlie, that he was felow good enough for their tyme, if he could were a gounne and a tipet cumlie, and

3. **The Apostolical Hours.** It is not known at what early period the Canonical Hours of Prayer were settled in the Christian Church. The earliest daily Offices were Matins and Vespers, but services for other hours probably existed from an early period as private or household devotions. The first Christian converts would naturally follow the Jewish hours of prayer, and Tertullian (A.D. 200) calls the 3rd, 6th, and 9th *the Apostolical Hours*¹. In time of persecution, Christian assemblies were held at night; and when the cause ceased, the practice was continued in remembrance of their sufferings, and in commemoration of the martyrs, until experience showed the danger of such meetings. Hence the service of "Nocturns" became joined with that of "Lauds," the nightly service of psalmody, reading and prayer, with the service of thanksgiving for the opening day, and the whole service was called *Matins*. Thus seven hours were appointed for the Church's prayer, at dawn, and at the first, third, sixth, ninth, eleventh, and twelfth hours of the day.

4. **The Canonical Hours.** About the period of Benedict (circ. A.D. 530) we find the Churches of Rome and Milan, of France and Spain, completing their ritual, and while differing from each other in many particulars, all adopting the following scheme:—

- (1) *Nocturns*, or *Matins*; properly a night-service, used before daylight, mostly with twelve Psalms, read in course, and lessons more or fewer;
- (2) *Lauds*: an *early morning* service, generally

have hys crowne shorne faire and roundlie, and could turn his *Porterre* and pie readilie." Comp. also Becon, (*Works*, p. 417), "*Antichrist* repelleth and putteth back none from taking care of souls, if he can read his *Portasse* and his Missal, and bee well sene in the pye."

¹ "Horas insigniores, Apostolicas;" Tertull. *De jejuniis*, cap. x.

joined on to the former at daybreak, with fixed Psalms and Canticles;

- (3) *Prime*, a later morning service, with fixed Psalms;
- (4) *Tierce*¹, at 9 A.M.;
- (5) *Sext*, at noon;
- (6) *Nones*², at 3 P.M.; all with fixed Psalms;
- (7) *Vespers*, or evening service, with four or five Psalms read in course, and Canticle;
- (8) *Compline*³, a service at bed-time, with fixed Psalms.

The services of these⁴ Hours were generally called "the Divine Office," or the "Canonical Hours," and were formed with Prayers, Psalms, Hymns and Canticles, with Lessons out of Scripture, and writings of the Fathers. The Book containing this course, as was said before, was, towards the end of the eleventh century, called *the Breviary*, and in England the *Portefory* or *Porteau*.

5. **The Hours.** Besides the greater services of the Breviary appointed for the Canonical Hours smaller Offices were prepared, to be used at the same time for greater devotion. Such were *the Hours of the Holy*

¹ Tierce = "the third hour," from the Latin *tertius*, through the French.

² Nones = the ninth hour, from the Latin *nonæ*, novem, nine.

³ "What is meant by this word *Complene*? This word *Complene*, is no more to say but an accomplishment for complete = to fill up or fulfilling. And for so much as of all the services that are daily done in the Church, this is the last, therefore it is called *Complene*, as who should say, that in the same all the holy service of the day is fully complete and ended." Bishop Hilsey's *Primer*, A.D. 1539; Burton's *Primers*, p. 363.

⁴ These Services were called by our Anglo-Saxon forefathers (circ. A.D. 1000) *Uhtsang*, *Primesang*, *Undersang*, *Noon-sang*, *Evensang*, and *Nightsang*. See *The Canons of Elfric*, xix. Wilkins, i. 252.

Spirit, of the Blessed Trinity, of the Cross, and, the most complete of all, the Hours of the Blessed Virgin, commonly called the Little Office. Before the middle of the sixth century this Office received the Papal authority to be said by certain orders of monks in addition to the *Divine Office.*

6. **Its Contents.** This Office of *the Hours* was revised by Peter Damian (A.D. 1056), and was very much used by the laity. As prepared for them it varied very much in its contents. Sometimes it was a small volume, or a roll of vellum, containing only the Hours of the Virgin; sometimes the Litany, and occasional prayers were added. Sometimes it was a considerable volume¹, and contained also the Office of the Dead, the Penitential Psalms, and various Offices, hymns and prayers, while sometimes English prayers were mingled with the Latin, or English devotional forms were attached to the Psalms.

7. **The Prymer.** Thus we see that at a very early period the craving for a Service, which the people could understand², was sensibly expressed, and English Versions of the Hours and occasional devotions were in circulation. Such small Manuals, containing the first lessons of religious belief and practice, were called *Prymers*, and in their earliest form may have been known among the Anglo-Saxons, as containing *the Creed, the Lord's Prayer, and the Ten Command-*

¹ Many copies of this favourite book exist in manuscript, and in printed editions: some of the manuscript volumes are most beautifully illuminated, with scroll-work, and initial letters, and with miniatures and armorial bearings of the owners, pictures of the life and sufferings of our Blessed Lord, of the saints and martyrs, or pictures descriptive of the offices, such as of Psalmody, or of the Vigils, or Burial.

² This was no new thing, but a gradual return to the custom of primitive times. The worship of the early Churches was in the people's language, whether Greek or Latin.

ments, to which were added, as time went on, *the Seven Works of Mercy, the Seven Sacraments of Grace, the Two Precepts of the Gospel*, and such like¹.

8. *Its Contents.* Springing from such early manuals, *the Prymer* is commonly mentioned in the fifteenth century as a well-known book of private devotion, containing certain set prayers and offices. Sometimes it was in English, or in English and Latin, and sometimes in Latin with occasional portions in English. The earliest known copy belongs most probably to the latter part of the fourteenth century, and was revised and republished in the reign of Henry VIII., A.D. 1545².

¹ See Hardwick's *Church History, Middle Age*, pp. 448, 449.

² The following Table exhibits at one view the contents of these two Primers.

(i) <i>Contents of the Prymer</i> , (circ. A.D. 1400.)	ii. <i>Contents of the Primer</i> , (A.D. 1545.)
Matins and Hours of our Lady.	The Contents of this book.
Evensong and Compline.	The Kalender.
The vii. penitential psalms, [Ps. vi. xxxii. xxxviii. li. cii. cxxx. and cxliii.]	The King's Highness' Injunction.
The xv. psalms, [Ps. cxx—cxxxiv.]	The Prayer of our Lord.
The Litany.	The Salutation of the Angel.
<i>Placebo</i> and <i>Dirige</i> , or the Office of the Dead.	The Creed or Articles of the Faith.
<i>Dirge</i> .	The Ten Commandments.
The Psalms of Commendation, [Ps. cxix.]	Certain graces.
<i>Pater noster</i> .	The Matins.
<i>Ave Maria</i> .	The Evensong.
<i>Creed</i> .	The Compline.
The Ten Commandments.	The seven Psalms.
The seven deadly sins.	The Litany.
	The <i>Dirge</i> .
	The Commendations.
	The Psalms of the Passion, [Ps. xxii. lxix. lxxxviii. li. and lix.]
	The Passion of our Lord.
	Certain godly prayers for sundry purposes.

CHAPTER V.

REVISION OF CHURCH-BOOKS IN THE REIGN
OF KING HENRY VIII.

A.D. 1509—1547.

1. **Commencement of the Reformation.** From what has been already said it is clear that for many years preceding the sixteenth century there had been an ever-increasing craving for a Service which the people could understand, and that a corresponding number of forms of worship and of private devotions had been put forth in the mother tongue. During the latter years, however, of the reign of Henry VIII. the change that was coming over men's minds was still further perceptible. As early as A.D. 1516 the Sarum Breviary was revised, and in 1533 a carefully edited Missal of the Use of Sarum was printed, with increased clearness of reference to all passages taken from Holy Scripture. In the year 1525 appeared the first edition of Tyndale's New Testament¹, and in 1534, the second year of Cranmer's archbishopric, the Convocation petitioned the king to authorise an English Version of the whole Bible for general distribution².

2. **Coverdale's Bible.** In the following year, 1535, appeared Miles Coverdale's translation of the Bible, dedicated to the king, and two years afterwards the Bible, called *Matthew's Bible*, translated by Tyndale, Rogers, and perhaps Coverdale, was put forth³. In 1538, appeared, either separately, or attached to the Prymers, the Epistles and Gospels in English, and in the April of 1539 the whole Bible was issued, with an

¹ See Hardwick's *Middle Age*, p. 196, n.

² See Anderson's *Annals of the English Bible*; Hardwick's *Middle Age*, p. 196, n.

³ See Blunt on the *Reformation*, p. 187.

able preface by Cranmer himself, and is therefore called "Cranmer's" or the "*Great Bible*." Moreover, on the 6th of May, 1541, a proclamation ordered that every parish, which had not yet provided a Bible, should not fail, before the Feast of All Saints, to "buy and provide Bibles of the largest and greatest volume, and cause the same to be set and fixed in the parish church¹."

3. **Revision of Church-books.** While provision was thus made for the distribution of the Scriptures in the vulgar tongue, the revision of the Service-books was not neglected. In 1542 it was proposed in Convocation that the Church-books, Portfories, Missals, and others, should be corrected and reformed, and that the names of Popes and Thomas à Becket should be carefully erased². At the same time a new edition of the Sarum Breviary was issued, and the House of Bishops decided that its use should be observed throughout the province of Canterbury.

4. **The Bible to be read in English.** The House of Bishops, however, took a still more important step by ordering that "every Sunday and holiday throughout the year, the Curate of every parish church, after the *Te Deum* and *Magnificat*, should openly read to the people one chapter of the New Testament in English, without exposition, and when the New Testament was read over, then to begin the Old." Thus the reading of Scripture in English in the Public Service of the Church was formally authorised, and the way was prepared for the further substitution of English for Latin in the prayers.

5. **The English Litany.** The first change in this respect was made in the Litany. This peculiar and ancient form of supplication had been in the hands of

¹ The price of the Bible was also fixed at 10s. unbound, or 12s. "well and sufficiently bound, trimmed and clasped."

² Wilkins' *Concil.* III. 861.

the people in their own tongue in the Primer, certainly for a hundred and fifty years. In the year 1544, however, it was carefully revised by Cranmer, who, besides the old Litanies of the English Church, had also before him the Litany, formed from the same ancient model which had been prepared by Melancthon and Bucer, in 1543, for Hermann, the Archbishop of Cologne¹.

6. **Common Prayer.** The chief alterations he introduced consisted in the omission of a long list of names of saints, which had gradually been inserted in the Western Litanies, though he still retained three clauses, in which the prayers of the Virgin Mary, the angels, and the patriarchs, prophets, and Apostles, were desired. With this exception our English Litany² was set forth for public use by command of Henry VIII., on the 11th of June, 1544, in its present form, and very nearly in its present words. In the preface to this Litany occurs the well-known phrase, which distinguishes our Prayer-Book. Cranmer writes:—"It is thought convenient in this *Common Prayer* of procession to have it set forth and used in the vulgar tongue, for stirring the people to more devotion," and thus shows his desire to make the Public Service of the Church congregational, and so conformable to the custom of primitive times.

CHAPTER VI.

THE FIRST PRAYER-BOOK OF EDWARD VI.

A. D. 1547—1549.

1. **Accession of Edward VI.** On the accession of

¹ See Hardwick's *Reformation*, p. 206, note 2; and the *Three Primers*, Ed. Burton.

² It has been reprinted by the Parker Society in the Appendix to the volume of *Private Prayers of the reign of Q. Elizabeth*.

Edward VI. (Jan. 28, 1547), the first progressive measure towards Reformation was to provide Scriptural instruction for the people. Accordingly the First Book of Homilies¹ was published to be read in the Churches on Sunday, and a translation of the Paraphrase of Erasmus on the Gospels and Acts of the Apostles was directed to be studied by the clergy, and to be set up in the Churches, together with the Great Bible².

2. **The Epistle and Gospel in English.** Injunctions and Articles of Enquiry were also issued with a royal Visitation in September, which renewed the orders of Henry VIII. against superstition and the Pope. Besides this it was directed that on every Sunday or holiday one chapter of the New Testament should be read at Matins, and at Evensong one chapter of the Old Testament, and that *the Epistle and Gospel at high mass should be in English*³.

3. **The Order of the Communion.** In issuing these injunctions the royal Council acted under the authority of the late king's will, but further changes were now aimed at. And, first, the Lower House of Convocation turned their attention to reforms in the Church Service, which had been for some time in contemplation, and approved a proposition introduced by the archbishop for administering the Communion in both kinds. The change was accepted by the Parliament, who empowered certain bishops and divines associated with Cranmer to assemble at Windsor, and draw up an *English*

¹ Of these *Homilies* (twelve in number) three at least, including that *Of the Salvation of Mankind*, or Justification, appear to have been written by Cranmer himself, while those *Of the Misery of all Mankind*, and *Of Christian Love and Charity*, were the work of Bp. Bonner and his chaplain. See Hardwick's *Reformation*, p. 211, n.

² See Blunt on the *Reformation*, pp. 200, 201.

³ Cardwell's *Documentary Annals*, Vol. I. p. 54.

Order of the Communion. This appeared in 1548. It was not a full Communion Office, but an English form of Communion for the people, grafted on the Latin Office for the Mass¹. Thus the Cup was formally restored to the laity, and "the Mass" turned into "the Communion."

4. *The First Prayer-Book of Edward VI.* This "Order of Communion" had been published with all possible speed, and was only intended to serve until a more complete Book could be prepared. The divines², therefore, assembled at Windsor, continued their deliberations, and before the end of the year, with the sanction of Convocation, presented the *Book of Common Prayer* to the king, to be by him laid before Parliament.

5. *Discussion in the Commons.* Before the Book

¹ In preparing those portions which did not exist in the Latin Office, the Book commonly known as *Hermann's Consultation* was followed. It had been drawn up in 1543, with the assistance of Bucer and Melancthon. To it may be traced the idea and the subject-matter of (1) the *Exhortation*, (2) the *Confession*, and (3) the *Comfortable Words* in the present Communion Office. See Hardwick's *Reformation*, p. 212, and notes.

² The "notable learned men" associated with Cranmer in the work of revising the old Service-books, were George Day, bishop of Chichester, Thomas Goodryke, of Ely, John Skyp, of Hereford, Henry Holbeach, of Lincoln, Nicholas Ridley, of Rochester, Thomas Thirleby, of Westminster; Dr May, dean of St Paul's, John Taylor, dean (afterwards bishop) of Lincoln, Dr Haines, dean of Exeter, Dr Robertson (afterwards dean of Durham), Dr John Redman, Master of Trinity College, Cambridge, and Dr Richard Cox, almoner to the King (afterwards bishop of Ely). The Commission included more names than these and it is certain that all did not equally approve the work: Day refused to subscribe; and Thirleby and Skyp joined with him in a protest against the act of Uniformity; and probably Robertson and Redman liked it as little. The persons actually engaged in the work were probably Cranmer, Ridley, Goodrich, Holbeach, May, Taylor, Haines and Cox.

passed the Commons, a public disputation was held on the manner of Christ's presence in the Eucharist, with the design of laying open the arguments which had weighed with the bishops and divines in altering or retaining the old services¹. After this, the Book was readily accepted by the Parliament, and the Act of Uniformity, Jan. 15, 1549, ordered the administration of the two Sacraments, and all other common and open prayer to be said and used in every parish of the king's dominions, "England, Wales, Calais and the marches of the same on Whitsunday, June 9, 1549."

6. **Objects of the Compilers.** The objects of the compilers of *The First Prayer-Book of Edward VI.* are stated in the Preface. They were (1) that the whole realm should now have but one Use in Divine Service; (2) that the rubrical directions should be simplified; (3) that the Psalms should all be repeated in their order, instead of a few being said daily and the rest entirely omitted; (4) that the Lessons should include the whole Bible, or the greatest part thereof, in a continuous course; (5) that the reading of the Chapters should not be interrupted by Anthems, Responses, and Invitatories; (6) that nothing should be read but "the very pure word of God, the Holy Scriptures, or that which is evidently grounded upon the same"; and (7) that all should be in the English tongue.

7. **The Principles that guided them.** It is clear, then, that it was the wish of the first Reformers, not so much to compose new materials as to preserve carefully, as far as was possible, the order of the several elements of the earlier services. "They did not unmannerly reject those Offices of the Church which, however cor-

¹ On this important disputation, see Treherne's Letter to Bullinger, dated London Dec. 31, 1548, quoted in Hardwick's *Reformation*, p. 213, n.; and see also Froude's *History of England*, v. 141, 142.

rupted, lost themselves in a fathomless abyss of years, and might even have partaken of something of the spirit of an Apostolic Age... These helps, which they did not disdain, they shewed themselves able to improve, correcting what was objectionable in doctrine, removing what was offensive in taste, and often communicating by some happy expression even an additional glow of devotion to passages in themselves (it might have been thought) too beautiful to touch¹." Hence the Order of Morning and Evening Prayer, put forth in English in 1549, was the same Order of Prayer to which the people had been accustomed in their Primer, "the selfsame words in English, which were in Latin, saving a few things taken out²."

8. The Principal Differences between the first Prayer-Book of Edward VI. and that now in use are as follows :—

(A) *In the Order of Morning and Evening Prayer :*

- (1) *Matins* and *Evensong* began with the Lord's Prayer and ended with the third Collect ;
- (2) The *Litany* was placed after the Communion Office³, and there was no rubric to direct its use as a part of the Morning Prayer ;
- (3) The *Address to the Virgin Mary* was omitted, which had been retained in Henry's Litany, as also the invocation of the angels and patriarchs.

¹ Blunt, *On the Reformation*, pp. 208, 209.

² See the message to the Devonshire rebels, "It seemeth to you a new Service, and indeed is none other but the old; the selfsame words in English, saving a few things taken out." Foxe, *Acts and Mon.* v. p. 734.

³ In some early editions it was added as a separate sheet at the end of the volume.

(B) *In the Communion Office :*

- (1) The service began with an *Introit*, or Psalm sung as the Minister was proceeding to the altar ;
- (2) The Commandments were not read ;
- (3) The Prayers differed from our present form, but chiefly in their arrangement ;
- (4) The name of the Virgin was specially mentioned in the praise offered for the saints ;
- (5) The Consecration included a prayer for the Sanctification of the Bread and Wine with the Holy Spirit and the Word ;
- (6) Water was mixed with the wine ;
- (7) The words used in delivering the Bread and the Cup to the communicants were only the first clause of those now used ;
- (8) The sign of the cross was retained twice in the consecration of the Elements¹ ;
- (9) Prayer was offered for the dead.

(C) *In the Baptismal Service :*

- (1) The sign of the Cross was made upon the child's forehead and breast ;
- (2) A form of Exorcism was used ;
- (3) Trine immersion was directed ;
- (4) The child after baptism was arrayed in a white vesture commonly called the *Chrisom*; and anointed on the head ;
- (5) The water in the font was ordered to be changed once a month at least.

(D) *In the Burial Service :*

- (1) Prayer was offered for the deceased person ;

¹ As it was also in the office of *Confirmation*, *Matrimony*, and the *Visitation of the Sick*, if the sick person desired to be anointed.

- (2) An Introit, Collect, Epistle, and Gospel were appointed for a Communion at a burial.

CHAPTER VII.

THE SECOND PRAYER-BOOK OF EDWARD VI.

A.D. 1549—1553.

1. **Reception of the First Prayer-Book.** The composition of the Book of Common Prayer from the old Offices caused it to be received with greater readiness than might have been expected. Learned men among the Romanizing party could conform to it, as containing the primitive elements of Christian worship, freed from the innovations of later times. Some, indeed, called it a Parliamentary religion¹, and some of the more extreme section of the Reformers found fault with it, on the ground that it was tinged with Lutheranism.

2. **Destruction of the Old Church-Books.** It might, however, naturally be expected that some would cling to the old form of service, and watch for some turn of affairs which would restore the missals to their place in the churches. The fall of the Duke of Somerset was thought to be such an event, and upon his being sent to the Tower in the autumn of 1549 it was rumoured that the Latin Service with its ceremonies would be restored. To prevent such a return a King's Letter was issued on Christmas-day to call in, and burn, deface, and destroy, all the old Church-Books, which Order of Council was afterwards confirmed and extended by Act of Parliament².

¹ On the religious insurrections in Cornwall and Devonshire consequent on the new Liturgy, see Froude v. pp. 168—216.

² Stat. 3 and 4 Ed. VI. c. 12; see Froude v. 258.

3. **John Hooper.** During the remaining portion of the short reign of Edward, the influence of the more extreme party of Reformers was on the increase. Of these none was more prominent than John Hooper, who as early as 1539 had distinguished himself by his bold denunciation of superstition and idolatry, and had been obliged to retire to Zurich. There he became acquainted with Bullinger, and on his return to England in 1548 acquired no little influence, and began to press upon the court the absolute necessity of further and more sweeping changes¹. Like other of the more ardent Reformers, he regarded with the utmost aversion the use of ecclesiastical vestments, and when nominated to the bishopric of Gloucester pertinaciously refused to wear the scarlet portion of the episcopal robes². Eventually he was committed to the Fleet by order of the Privy Council, Jan. 27, 1551, and under this pressure yielded so far as to allow himself to be consecrated (March 8), and then to preach in his pontificals before the king, on the understanding, however, that he would not be required to use the full dress of a bishop on all occasions in the retirement of his diocese.

4. **Arrival of Foreign Protestants.** These disputes were strengthened by the presence of a multitude of foreign refugees, whom the Interim of 1548 and other causes had driven from their homes, and who hastened to avail themselves of Cranmer's hospitality in England. Of these refugees three of the more eminent were John Laski, Bucer, and Peter Martyr. Laski was permitted to officiate as the superintendent of the French, Belgian, Italian, and German Protestants in the metropolis;

¹ Hardwick's *Reformation*, p. 216.

² By an Act of Parliament, Jan. 31, 1550, a Service for the consecration of bishops and priests had been added to the formularies, and gave offence to the ultra parties on both sides. Froude, v. 320; Hardwick's *Reformation*, p. 217, n.

Bucer was appointed Professor of Theology at Cambridge in 1549, and Peter Martyr to the same post at Oxford in the same year¹. These three scholars now disseminated the peculiar modes of thought and feeling which they had imported from the continent, agreeing in their estimate of many subjects then contested, and in others manifesting all their characteristic varieties.

5. **Revision of the English Prayer-Book.** Owing, then, to various causes, partly to the spirit which had been diffused by Hooper and his followers, partly to the religious scruples ventilated in the writings and disputations of continental refugees, the first Prayer-Book of Edward VI. had scarcely been put in circulation before further alterations were mooted. Towards the close of the year 1550, when the Convocation met as usual with the Parliament, the matter was brought forward. Mention was made of doubts which had arisen respecting certain portions of the Book; especially the propriety of retaining so many holydays, the dress and posture of the minister in the Public Service, the entire office of the Holy Communion, and particularly the form of words used at the delivery of the consecrated Elements².

6. **The Second Prayer-Book of Edward VI.** The Lower House of Convocation shrunk from a revision of the Prayer-Book; the court and especially the king himself urgently demanded it³. Accordingly a com-

¹ See Hardwick's *Reformation*, p. 219. At the same time Valerandus Pollanus, or Pullain, superintended the French and Walloon congregations at Glastonbury. See Strype's *Cranmer*, I. 349.

² Heylin, *Hist. Ref.* 5 Edw. VI. § 15; Hardwick's *Reformation*, p. 221.

³ "Si noluerint ipsi efficere ut quæ mutanda sint mutentur, Rex per seipsum id faciet." Martyr's *Letter to Bucer*; Strype, *Cranmer*, Append. LXI. See Hardwick's *Reformation*, p. 222, n.

mittee of divines was nominated, with Cranmer at their head, to undertake the work, and the opinions of Bucer and Martyr were asked. It was not intended to condemn the Doctrines of the First Prayer-Book, which was declared to contain nothing but "what was agreeable to the Word of God and the primitive Church," but simply "to render it fully perfect in all such places in which it was necessary to be made more earnest and fit for the stirring up of all Christian people to the true honouring of Almighty God." The revisal was a long time in hand, and did not finally come into use until the Feast of All Saints, Nov. 1, 1552, when Ridley officiated at St Paul's cathedral.

7. **Alteration in the Communion Office.** The chief alterations introduced into Edward VIth's Second Prayer-Book will be found stated at length below, but the only office in which any change of *doctrine* was discernible was that for the Holy Communion. In the First Prayer-Book of 1549 the Communion Service had been so constructed as to be consistent with the belief of a real, and perhaps of a substantial and corporal Presence. But the alterations in 1552 were such as to authorise and foster the belief that the consecrated elements had no new virtues imparted to them, and that Christ was present in the Eucharist in no other manner than He is ever present to the prayers of the faithful. Instead, therefore, of the ancient words made use of at the delivery of the elements, *The Body of our Lord Jesus Christ preserve thy body and soul unto everlasting life*, the clause was substituted *Take and eat this in remembrance that Christ died for thee, and feed on Him in thy heart by faith with thanksgiving*. Thus the pale of Church Communion was enlarged for the more earnest reformers, but closed against the slightest leaning to mediæval doctrine.

8. **Death of Edward VI.** Still the Second Prayer-

Book in all its leading features remained what it was before, "an accumulation of ancient wisdom, a bequest of ancient piety, the form of words and bond of faith uniting English worshippers with saints and martyrs of antiquity¹." It can hardly, however, be said to have been used, for on the evening of Thursday, the 6th of July, 1553, Edward VI. passed away, before he had completed his sixteenth year. The accession of Mary put an end to the Reformed Service. Many of the Reformers fled, some to Basle, Zurich, and Geneva, others to Emden, Strasburg, and Frankfort, while of those that remained in England as many as 288 persons² of all ranks and orders perished during the next four years at the stake.

9. The chief alterations introduced into the Prayer-Book of 1552 were as follows:—

(A) *In the Order of Morning and Evening Prayer:*

- (1) *The Introductory Sentences, the Exhortation, Confession, and Absolution* were placed at the beginning of the Service.
- (2) The *Apostles' Creed* was directed to be said, as we now have it.
- (3) The *Athanasian Creed* was directed to be used on thirteen Festivals and Saints' days, as in our present rubric.
- (4) The Litany was appointed to be used on Sundays, Wednesdays, and Fridays.

(B) *In the Communion Office:*

- (1) The *Decalogue and Responses* were added.

¹ Hardwick's *Reformation*, p. 229.

² The number is variously computed at 270, 280, and 290, Froude, vi. 533, n.; 288 is the aggregate obtained by Cecil (Lord Burghley). Hardwick's *Reformation*, 239, n.

- (3) The Introit, the name of the Virgin Mary, and the thanksgiving for the patriarchs and prophets were omitted ;
 - (3) The sign of the Cross and the invocation of the Word and the Holy Ghost at the consecration of the Elements were discontinued ;
 - (4) The water was not directed to be mixed with the wine ;
 - (5) At the delivery of the Bread and the Cup the second clause of our present form was ordered instead of the first ;
 - (6) The long prayer of Consecration was changed into the Prayer for the Church Militant, the Prayer of Consecration, and the first form of Prayer after Communion.
- (C) *In the Baptismal Service :*
- (1) The Exorcism, the Anointing, the putting on the Chrisom, the trine Immersion were omitted ;
 - (2) The water in the font was to be renewed and consecrated whenever the service was used.
- (D) *In the Visitation of the Sick :*
- (1) The allusion to Tobias and Sarah was omitted ;
 - (2) The anointing, the direction for private confession, and the reserving a portion of the elements from the open Communion in the Church for the sick person were discontinued.
- (E) *In the Burial Service :*
- (1) The prayers for the deceased, and
 - (2) The office for the Holy Communion were omitted.

CHAPTER VIII.

THE PRAYER-BOOK OF QUEEN ELIZABETH.

A.D. 1558—1603.

1. **Accession of Elizabeth.** Upon the death of Queen Mary, Thursday, Nov. 17, 1558, Elizabeth, to the great joy of the mass of the people, succeeded to the throne, and on the 24th of November released all persons confined on account of religion. The Protestant clergy who remained alive came forth from their hiding places, and with others who soon returned from abroad began to occupy the pulpits.

2. **Need of Caution.** The conduct of the queen was marked by extreme caution. On the one hand it was feared that the Reformers would outstrip the royal prerogative; on the other it was a matter of extreme difficulty to restore the Prayer-Book while the statutes of the late reign were unrepealed, and the benefices were mostly held by Romanists¹. The Mass, therefore, still continued, and the Queen was crowned on Sunday, Jan. 15, 1559, according to the ceremonies of the Roman pontifical².

3. **Gradual Changes.** In the first month, however, of the new reign, an English Litany was printed, and used in the royal chapel, and as early as the beginning of December, certain learned men³ were named as fit persons to examine the two Prayer-Books of King Edward VI., and a paper of questions and advices was prepared, suggesting the way in which the Reformed religion could be most safely re-established. In the

¹ See Froude, VII. p. 10, 11.

² See Froude, VII. 39, 40. *Hardwick's Reformation*, p. 242.

³ Including Dr Bill, Dr Parker, Dr May, Dr Cox, Mr Whitehead, Mr Grindal, and Mr Pilkington.

same month a proclamation was issued which, while it forbade preaching, allowed the Epistle and Gospel and the Ten Commandments to be read in English, but without any exposition.

4. **Meeting of Parliament.** Parliament met on the 25th of January, 1559, and was opened with a speech of Lord-Keeper Bacon to the effect "that laws should be made for the according and uniting of the people into an uniform order of religion," and that while on the one hand all idolatry and superstition should be avoided, on the other "heed should be taken, that by no licentious or loose handling any manner of occasion be given whereby any contempt or irreverent behaviour towards God and godly things, or any spice of irreligion, might creep in or be conceived¹."

5. **Influence of Cecil and Guest.** These were the views which guided the alterations now made in the Prayer-Book. The parties openly engaged in making them were the committee of divines mentioned above, and the royal council. Secretary Cecil, however, had the general supervision, and in the absence through sickness of Archbishop Parker, Guest, a man of great learning², was appointed with special instructions "to compare both King Edward's Communion Books together, and from them both to frame a Book for the use of the Church of England, by correcting and amending, altering, and adding, or taking away, according to his judgment and the ancient Liturgies."

6. **Restoration of the Prayer-Book of 1552.** The commission set themselves busily to work, and on the 18th of April a proposal for the restoration of the Prayer-Book was brought forward in the House of Com-

¹ Strype's *Annals*, II. 54.

² Afterwards Archdeacon of Canterbury, the Queen's almoner, and bishop of Rochester. Strype, *Annals*, Ch. ii. p. 82.

mons. In the Lower House there was no opposition. In the Lords nine bishops and nine temporal peers voted against any alteration of the services¹. But the great majority favoured the restoration of Cranmer's Liturgy of 1552 with some alterations. The Act of Uniformity passed its three readings in three successive days, and June 24, or the Feast of St John Baptist, was fixed as the day on which the revised Prayer-Book was to be used. Parliament itself was dissolved May 8, and on the Sunday following, May 12, the Queen caused it to be read in her chapel, and on the following Wednesday it was read before "a very august assembly of the court at St Paul's".

7. **General acceptance of the Prayer-Book.** The Liturgy thus put forth was gradually accepted with more or less pleasure². Out of 9400 clergy it appears that not more than 189 refused to the last to comply with the statute, and resigned their benefices³. Indeed for the first ten years of Elizabeth's reign men of all minds generally went to their parish churches without doubt or scruple. Two changes introduced into the New Prayer-Book evinced a tendency to comprehend as many as possible within the pale of the Church. On the one hand the rubrics of King Edward's Second Book were modified, allowing a larger latitude in the use of ornaments and vestments⁴. On the other the sentences

¹ See Froude, vii. p. 81.

² Strype's *Grindal*, p. 24.

³ "The service in the Churches is well received and done, for the most part of the shire (Devonshire). There wanteth nothing but preachers." *Sir John Chichester to the Earl of Bedford. Domestic MSS.* Roll's House, quoted in Froude vii. 38 n.

⁴ Strype's *Annals*, ch. xii. p. 172.

⁵ See the First Rubric for Morning and Evening Prayer; by Stat. 1 Eliz. I. c. 2. sect. xxv. "the ornaments of the Church and of the ministers thereof" were restored as in

employed at the distribution of the Elements in the Holy Communion by the two Prayer-Books of Edward VI.¹ were combined, "lest, under the colour of rejecting a carnal, they might be thought also to deny such a real Presence as was defended in the writings of the ancient Fathers²."

8. The other Variations of the Elizabethan Prayer-Book from Edward's Second Book were these :

- (A) The first rubric now directed the Morning and Evening Prayer to be used *in the accustomed place of the church, chapel, or chancel*³, instead of "*in such place as the people may best hear.*"
- (B) *In the Litany :*
 - (1) The words *From the tyranny of the Bishop of Rome, and all his detestable enormities* were omitted ;
 - (2) To the suffrage for the Queen were added the words *strengthen in the true worshipping of thee, in righteousness and holiness of life ;*
 - (3) The prayers for the Queen's Majesty, and for the Clergy and People, with the Col-

the 2nd year of Edw. VI. Still the use of the earlier ornaments was not generally introduced ; and the notion was plainly expressed among the bishops, that the rubric was not intended to be compulsory, but was mainly introduced to legalize the usages of the royal Chapel. Strype, *Annals*, Ch. iv. p. 83.

¹ See above, p. 26.

² Heylin i. 287, quoted in Hardwick's *Reformation*, p. 245, n.

³ Chancel (*Cancellus*) is so called a *cancellis*, from the bars or lattices separating it from the body of the Church. Chancels date from the 13th Century. See Guericke's *Manual of Antiq.* p. 104.

lect, "*O God, whose nature and property,*" &c., were placed at the end of the Litany ;

- (4) The note to the Prayer of St Chrysostom was omitted, *and the Litany shall ever end with the Collect following.*

(C) Elizabeth was styled *Our Gracious Queen.*

9. **Return of the Marian Exiles.** Meanwhile the numerous Reformers who, as we have seen above¹, had retired to the Continent on the accession of Mary, hearing that the storm of persecution was exhausted by the death of their persecutor hastened home, and speedily began to reproduce their peculiar tenets in this country.

10. **Their dislike of the Prayer-Book.** Unaccustomed for some years to services, which in any degree recalled the ritual of the Middle Ages, and recognising in Knox's *Book of Common Order* a fitting Christian service, they no sooner returned to England than they speedily began to find fault with the Book of Common Prayer and with Episcopacy. Their earliest censures more especially concerned the use of the Cross in baptism, "all curious singing and playing at the organs," surplices, saints' days, and most of all, perhaps, the practice of kneeling at the administration of the Lord's Supper².

11. **Styled Puritans or Precisians.** As early as 1567 the more violent of this party, now called *Puritans* or *Precisians*, began to separate themselves from the service of the Church, to meet in private houses where they had ministers of their own³, and to use the Geneva

¹ See above, p. 27.

² See Hardwick's *Reformation*, p. 251, and the notes. Gualter writing to Beza, July 23, 1566, speaks of the English clergy in general as "wolves, papists, Lutherans, Sadducees, and Herodians."

³ See Strype's *Life of Grindal*, p. 169 ; *Life of Parker*, 11.

Form, or somewhat altered editions of the Book of Common Prayer¹. In 1572 they went so far as to put forward a sarcastic *Admonition to the Parliament*, denouncing the Prayer-Book and the Bishops, and recommending the institution of a new church, where "holy discipline" should copy the presbyterian models then exhibited in Scotland and Geneva.

CHAPTER IX.

THE PRAYER-BOOK DURING THE REIGN OF JAMES I.

A.D. 1603—1625.

1. **Accession of James I.** Many of the perplexities of Elizabeth and her advisers were due to these "disciplinarian" troubles, and no sooner had James I. succeeded to the throne in 1603, than the general body of the Puritans presented to him the famous "Millenary petition," so called from the large number of signatures attached to it. In this they urged the removal or amending of many offences in the Book of Common Prayer², and requested that a Conference might be summoned, whereat their difficulties might be explained and removed.

2. **The Hampton Court Conference.** Fond of such debates, though against the wishes of the Universities and of the clergy generally, James acceded to their request, and a proclamation was issued, Oct. 24, 1603, summoning a council of divers of the bishops and other learned men, and was held at Hampton Court on

65; Haweis' *Sketches of the Reformation*, p. 139; Marsden's *History of the Early Puritans*, pp. 54, 55.

¹ A series of such Prayer-Books appeared between 1578 and 1640; see Procter's *History of the Prayer-Book*, pp. 83—85.

² See Cardwell's *Conferences*, pp. 131, sq.

the 14th, 16th, and 18th of January, 1604. The Conference, however, was not a discussion between the Episcopal and Puritan divines, but a conference first between the king and the bishops, and secondly between the king and the invited Puritan divines¹, and was concluded by the royal determination upon the points debated.

3. **The First Day.** On the first day the King assembled the lords of his council and the bishops with the dean of the chapel royal, and addressed them, among other subjects, upon the General Absolution, the Confirmation of children, and private Baptism by women. The two former were allowed, but some things in them were to be cleared. Then ensued a long discussion on private Baptism, and it was agreed that, if occasion required, it should be administered in private houses, but only by ministers.

4. **The Second Day.** On the second day the Puritan representatives were called before the king and the Council, in the presence of certain of the bishops. The Puritans propounded their objections concerning *Confirmation*, the *cross in baptism*, the *surplice*, *private baptism*, *kneeling at the Communion*, the reading of *The Apocrypha*, and *subscription to the Book of Common Prayer and Articles*. After a long discussion it was agreed that there should be a uniform translation of the Bible, and one catechising over all the realm; that the Apocrypha should be read, but not as Scripture; and that any doubtful point of the Articles should be cleared².

5. **The Third Day.** On the third day, the bishops with certain civilians attended at the court, and the

¹ These were Dr Rainolds, Dr Sparkes, Mr Knewstubbs, and Mr Chaderton, who had the reputation of being the most grave, learned, and modest of the party.

² See Cardwell's *Conferences*, p. 140.

archbishop presented to the king a note of those points which had been referred to their consideration on the first day, and concerned the rubric of absolution, private baptism, and the Order of Confirmation. After some discussion the Puritan representatives were called in, and the alterations agreed to were read to them. There was a little disputing about the use of the word "worship" in the marriage ceremony, and it was agreed that it might be *worship and honour* if it were thought fit. And so, after a discourse about unity and peace from the king, the Conference ended with a joint promise of the Puritan divines to be quiet and obedient, now that they knew it to be the king's mind to have it so¹.

6. **The Following** were the chief changes made at this Conference:—

(A) *In the Order of Morning and Evening Prayer:*

- (1) Into the title of the Absolution were inserted the words "*or Remission of Sins*;"
- (2) A prayer for the Queen, the Prince, and other the King's and Queen's children, was placed after the Prayer for the King;
- (3) A corresponding petition was inserted in the Litany;

¹ "Dr Reynolds took exception at those words in the Common Prayer-Book, of matrimony, *with my body I thee worship*. His Majesty looked upon the place; 'I was made believe (saith he) that the phrase did import no lesse than divine worship and adoration, but by the examination I find that it is an usual English tearm, as a gentleman of worship, &c. and the sense agreeable unto Scriptures, *giving honour to the wife, &c.*' But turning to Doctor Reyn. (with smiling said his Majesty), 'Many a man speaks of Robin Hood who never shot in his bow: if you had a good wife yourself you would think all the honour and worship you could do to her well-bestowed.'" Barlow's *Account of the Conference in Cardwell's History of the Conferences*, p. 200.

- (4) Thanksgivings for particular occasions, for *Rain*, for *Fair Weather*, for *Plenty*, for *Peace and Victory*, and for *Deliverance from the Plague*, in two forms, were added to the occasional Prayers in the end of the Litany, and were styled *An enlargement of thanksgiving for divers benefits, by way of explanation.*

(B) *In the Office for Private Baptism :*

- (1) The administration was restricted to the minister of the parish, or some other lawful minister ;
- (2) In the title of the Office the words "Of them that be baptized in private houses in time of necessity," were altered to "*Of them that are to be baptized in private houses in time of necessity, by the minister of the parish, or any other lawful minister that can be procured ;*"
- (3) In the second rubric the words *that they procure not their children to be baptized* were added ;
- (4) In the third rubric the words *lawful minister* were inserted, and a corresponding alteration was made in the fourth rubric ;
- (5) The enquiry, *whether they called upon God for grace and succour in that necessity*, was omitted, and in its place was inserted the reason of caution, *And because some things.....times of extremity.*

(C) *In the Order of Confirmation :*

The Rite itself was explained by adding *or laying on of hands upon children baptized, and able to render an account*

of their faith, according to the Catechism following.

(D) *In the Catechism :*

The concluding portion was added on the Sacraments, and is generally ascribed to Overal, the prolocutor of the Convocation.

CHAPTER X.

THE PRAYER-BOOK DURING THE REIGN OF CHARLES I.

A.D. 1625—1649.

1. **Accession of Charles I.** Charles I. succeeded to the throne on the death of his father, March 27, 1625, and though the Book of Common Prayer had ever been a matter of controversy in Scotland, and the Scotch nobility and clergy alike were deeply prejudiced against the Church and episcopal authority, he resolved to introduce the English Prayer-Book into that country.

2. **The Scottish Prayer-Book.** Already, however, during the reign of James I., a Book of Service had been prepared, and submitted to the judgment of the king and some Scottish bishops at the English court, but nothing more was effected. Charles ordered the English Prayer-Book to be used daily in the royal chapel at Holyrood, and urged it upon the Scottish bishops in 1629, and again when he was crowned at Edinburgh in 1633. They, however, would only agree to an independent Book for Scotland, and a Book of Service was then prepared in that country and transmitted to Archbishop Laud¹, who with Wrenn, bishop

¹ Laud's opinion was that, if a Prayer-Book was adopted by the Northern Church, "it were best to take the English Liturgy without any variation, that so the same Service-Book

of Norwich, was appointed by the king to assist the Scottish prelates in reviewing it.

3. **Vain attempts to introduce it.** The Scottish Liturgy, thus ordered to be prepared, was copied, with a few alterations¹, from that of England, and notice was given of the intention to commence the use of it on Sunday, July 23, 1637. On that day, therefore, the Dean of Edinburgh, arrayed in his surplice, began the service in the cathedral church of St Giles, in the presence of many of the privy council. But no sooner had he opened the book than the people raised such a riot that it was impossible to proceed with the service. The riot rapidly became a revolution. The "solemn League and Covenant" was signed by multitudes of all ranks, who pledged themselves stedfastly to resist all religious innovations, might be established in all his Majesty's dominions," but finding it would not be accepted, he gave his assistance in reviewing the Scottish Book. Laud, *Hist. of Trials*, p. 163.

¹ Of these the following were the chief :—

- (I) In the *Calendar*,
 - (1) The first six Chapters of Wisdom, and the 1st, 2nd, 5th, 8th, 35th, and 49th Chapters of Ecclesiasticus were placed among the Lessons to be read in the Daily Service.
 - (2) Besides the names of the Catholic saints, which were in the English Calendar, some of the Scottish nation were inserted.
- (II) Throughout the Book the words *Presbyter*, or *Presbyter or Minister*, or *Presbyter or Curate*, were used instead of *Priest* or *Minister*.
- (III) In the *Communion Office*, the order of the prayers was changed, so as to bring it more nearly into accordance with the first Book of Edward VI.
- (IV) In the *Baptismal Office*,
 - (1) The water in the Font was ordered to be changed twice in a month at least.
 - (2) On the occasion of the first baptism after the water had been changed, the Presbyter or Minister was directed to add these words in the first prayer of the Service, *Sanctify this fountain of baptism, Thou which art the Sanctifier of all things.*

and the whole fabric, which James and Charles had been raising, fell to the ground.

4. **Changes proposed in the Prayer-Book.** The movement thus begun in Scotland rapidly extended itself. Parliament was convoked in the spring of 1640, and the break between the king and his subjects became wider. In 1641, it was clear that a time of trouble was coming on the Church of England, and attempts were made to lessen the hostility of the Puritans by introducing some important changes into the Prayer-Book and the mode of celebrating the Church Service. A committee of ten earls, ten bishops, and ten barons, with power to increase their number by calling in as many learned divines as they pleased, was appointed to consider what changes might be introduced, and their deliberations were continued till the middle of May, 1641¹.

5. **Outbreak of the Civil War.** But the course of events soon made it plain that the time for these concessions was gone by. On the same day that this committee was appointed, March 10, Archbishop Laud was sent to the Tower. On the 12th of May, the Earl of Strafford was executed. On the 22nd of August, 1642, Charles erected his royal standard at Nottingham, and the signal for discord and civil war was unfurled. Amidst the din of arms and the clamours of exasperated opponents the idea of making concessions in ritual or discipline was laid aside. The torrent could not thus be stemmed.

¹ See Cardwell's *Conferences*, pp. 270—277; Laud's *Diary*, p. 24. The concessions, which this Committee was willing to have made, were afterwards often quoted as authority by the Nonconformists, e.g. at the Savoy Conference, where the bishops were reproached "for not yielding to that which several bishops voluntarily offered twenty years before." *Cardwell*, p. 241.

6. **Establishment of the Directory.** On the 3rd of January, 1645, an Ordinance of Parliament took away the Book of Common Prayer, and established in its stead *the Directory for the Public Worship of God in the three kingdoms*¹. This was followed (Aug. 23) by another Ordinance "for the more effectual putting in execution the Directory." The use of the Book of Common Prayer was interdicted, not only in churches but even in private houses. A fine of five pounds was inflicted for the first offence, of ten pounds for the second, and for the third "one whole year's imprisonment without bail or mainprize²." "It was a crime in a child to read by the bedside of a sick parent one of those beautiful Collects which had soothed the griefs of forty generations of Christians³," while "to do or say anything in opposition, derogation, or depraving" of the Directory was punishable by a fine of five pounds or fifty pounds, at the discretion of the magistrate.

CHAPTER XI.

THE PRAYER-BOOK DURING THE REIGN OF CHARLES II.

A.D. 1660, 1661.

1. **The Restoration.** It is not necessary to give an account here of those years, during which the voice of the Church of England was silenced, her ministers ejected, and her temples, sepulchres, and venerable

¹ It was not so much a Form of Devotion, as a Manual of Directions, the Minister being allowed a discretion, either to make the most of what was provided for him in the Book, or to use his own abilities to supply what he considered needful.

² Cardwell's *Conferences*, p. 244.

³ Macaulay's *History of England*, Vol. I. p. 160; Library Edition.

remains of antiquity defaced or destroyed. We pass on with the history of the Prayer-Book to A.D. 1660, on the 29th of May, in which year the restored Charles II. entered London, and reposed safely in the palace of his ancestors.

2. **The Declaration of Breda.** Already on the 1st of May, letters, dated from Breda, had come from him addressed to the Houses of Lords and Commons, in which he declared that "no man should be disquieted, or called in question, for differences of opinion in matters of religion, which did not disturb the peace of the kingdom, and that he should be ready to consent to such an Act of Parliament as upon mature deliberation should be offered to him for granting that indulgence¹." Seven days after the receipt of these letters he was solemnly proclaimed, and on the 10th of May, on the occasion of a day of thanksgiving, the Book of Common Prayer was read before the Lords.

3. **Deputation to the King at the Hague.** About a week before this, a deputation from both Houses was sent to meet the King at the Hague. With them went also Reynolds, Calamy, Cave, Manton, and some other eminent Presbyterian divines. Besides presenting an Address in various private audiences, they suggested that the Book of Common Prayer had long been discontinued in England²; that many of the people had never once heard it; that the revival of the use of it at his first landing would give offence; and that it would be better if the King ordered the reading of some part of it only with the intermixture of other good prayers, and if the use of the surplice were discontinued by the royal chaplains. The King replied that Parliament must determine what degree of tole-

¹ Collier, *Eccles. Hist.* VIII. 382.

² See Clarendon, *Hist. Reb.* Vol. III. p. 989.

ration was needed for the repose of the kingdom; that the surplice had always been reckoned a decent habit, and constantly worn in the Church of England; that he had all along retained the use of it in foreign parts; and that though he might for the present tolerate a failure of solemnity in religious worship, yet he would never abet such irregularity by his own practice¹.

4. **Petition for a Conference.** Though thus unsuccessful, the Presbyterians did not suffer the matter to rest, and a few weeks after his restoration they presented to the King a long address, in which they laid down their ideas as to what a Liturgy ought to be, requested that certain ceremonies might be abolished², and "humbly offered to his Majesty's wisdom" that for settling the Church in unity and peace some godly, learned, and moderate divines of both persuasions should be indifferently chosen to revise and effectually reform the Book of Common Prayer³.

5. **The Conference promised.** The Bishops, on being consulted as to these proposals of the Presbyterians, replied that they were willing to have the

¹ Clarendon, *Hist. Reb.* p. 990.

² These were (1) kneeling at the Sacrament of the Lord's Supper, (2) the use of the surplice, (3) the cross in baptism, (4) bowing at the Name of Jesus "rather than the Name of Christ, or Immanuel, or other names whereby that divine Person, or either of the other divine Persons, is nominated." See *The first Address and Proposals of the Ministers*, Cardwell, pp. 277—285.

³ See Cardwell, *Conferences*, pp. 252, 277, sqq.; and compare the First Preface to the Prayer-Book, "In fine great importunities were used to his Sacred Majesty, that the said Book might be revised, and such alterations therein, and additions thereunto made, as should be thought requisite for the ease of tender consciences: whereunto His Majesty, out of his pious inclination to give satisfaction (so far as could be reasonably expected) to all his subjects of what persuasion soever, did graciously condescend."

Liturgy revised if his Majesty thought fit. Accordingly, on the 25th of October, 1660, a "Royal Declaration" was issued concerning Ecclesiastical affairs, which, while it allowed a great number of the demands of the Presbyterians, reserved the whole question for discussion at a Conference, and for the decision of a lawful Parliament and Convocation. The Presbyterians expressed themselves as satisfied, and an attempt was made to gain some of them over to conformity by the offer of Church preferments¹.

6. **The Savoy fixed as the place of Meeting.** The warrant for the promised Conference was issued on the 25th of March, 1661, and appointed twelve bishops, and the same number of Presbyterians with nine other divines on each side as assistants, to supply the places of any that were unavoidably absent. The place of meeting was fixed at the Bishop of London's lodgings in the Savoy Hospital, and the Commission was to continue in force during the ensuing four months. The Commissioners were empowered "to advise upon and review the Book of Common Prayer; to compare it with the most ancient Liturgies which have been used in the Church in the primitive and present times; to take into serious and grave consideration the several directions, and rules, and forms of prayer in the said Book, and several objections and exceptions raised against it; to make such reasonable and necessary alterations, corrections, and amendments therein as should be agreed upon to be needful or expedient for the satisfaction of tender consciences, but avoiding all unnecessary alterations of the Forms and Liturgy, wherewith the people were already ac-

¹ See Cardwell's *Conferences*, p. 286; Collier, *Eccl. Hist.* VIII. 400. Dr Reynolds accepted the see of Norwich, and was consecrated, Jan. 6, 1661.

quainted, and had been so long received in the Church of England¹."

CHAPTER XII.

THE SAVOY CONFERENCE.

A.D. 1661.

PART I.

The Presbyterian Proposals as to the Prayer-Book.

1. **Meeting of the Conference.** Though the period of the Commission was limited to four months, yet the first meeting did not take place till the 15th of April. The Bishop of London² then stated to the Presbyterian divines, that since they had requested the Conference for the purpose of making alterations in the Prayer Book, nothing could be done until they had delivered their exceptions in writing, and had stated what alterations they desired. Accordingly they met from day to day, and prepared a long series of exceptions and alterations, Baxter persuading his colleagues that they were bound to ask for everything they thought desirable, without regard to the sentiments of others³.

2. **General Proposals.** Generally, then, the Presbyterians proposed:

- (1) That all the prayers, and other materials of the Liturgy, should consist of nothing doubtful or questioned among pious, learned, and orthodox persons.
- (2) That "as the first Reformers out of their great wisdom did so compose the Liturgy as to win upon the Papists, and to draw them

¹ See *The King's Warrant for the Conference of the Savoy*, Cardwell's *Conferences*, pp. 298—302.

² Gilbert Sheldon, Master of the Savoy.

³ Cardwell's *Conferences*, p. 260.

into their Church Communion, by varying as little as they well could from the Romish forms before in use," "so now we should have our Liturgy so composed as to gain upon the judgments and affections of all those who in the substantive of the Protestant religion are of the same persuasion as ourselves."

3. In respect to the general Scheme of Divine Service they proposed :

- (1) To omit "the repetitions and responsals" of the clerk and people, and the alternate reading of the Psalms and Hymns, "which caused a confused murmur in the congregation ;"
- (2) To change the Litany into one solemn prayer ;
- (3) To allow the exercise of the gift of prayer during Public Worship ;
- (4) To read nothing as Lessons in Church but the Holy Scriptures¹ of the Old and New Testaments ;
- (5) To use the new translation of the Bible² only in the portions selected in the Prayer Book ;
- (6) Instead of "Priest" or "Curate," to use the word "Minister ;" instead of "Sunday," the "Lord's Day ;"
- (7) Instead of the short Collects, to have one methodical and entire Prayer composed out of many of them ;

¹ They also desired that no portion of the Old Testament, or of the Acts of the Apostles, should be called *Epistles*, and read as such.

² This new Translation was ordered, and committed to the care of forty-seven learned divines, who completed their labours in four years. The result was the publication in 1611 of the *Authorized Version*, with a Preface and Dedication to King James.

- (8) To do away with the use of the Surplice ;
- (9) To omit the religious observances of saints' days, and the observation of Lent as a religious fast.

4. **In the Order for Morning and Evening Prayer** they proposed :

- (1) That the Lord's Prayer should not be so often used, but always with the addition of the *Doxology* ;
- (2) That the *Gloria Patri* should be used only once in the Morning and once in the Evening ;
- (3) That some Psalm or Scripture Hymn should be used instead of the Apocryphal *Benedicite* ;
- (4) That in the Litany the expressions *deadly*¹ *sin*, *sudden death*, and *all that travel*, should be altered ;
- (5) That the words *this day* should be omitted in the Collect for Christmas Day, and in the Proper Preface in the Communion Service for Whitsunday.

5. **As to the Communion Office :**

- (1) They objected that the first rubric respecting intending communicants was not sufficient ;
- (2) They desired that the Minister should have a full power to admit or refuse communicants ;
- (3) They objected to kneeling during the reading of the Commandments, and also to the petition after each Commandment, preferring that the Minister should conclude with a suitable prayer ;
- (4) They desired preaching to be more strictly

¹ For this Baxter wished to substitute "heinous" or "grievous" sin. The bishops in reply said they preferred "deadly," because *the wages of sin is death*, (Rom. vi. 23).

enjoined, and that ministers should not be bound to "*Homilies hereafter to be set forth*;"

- (5) They objected to two of the Offertory sentences as Apocryphal, and suggested that in place of the Offertory a collection for the poor would better be made at or a little before the departing of the Communicants ;
- (6) They desired that the General Confession in the name of the communicants should be made by the Minister only ;
- (7) In the distribution of the Elements and the Words used, they desired that the expressions of our Saviour should be adhered to as near as could be, and that the Minister shall not be required to deliver the Bread and the Wine into each communicant's hand, or to repeat the words to each one ;
- (8) That the kneeling should be left free, and that the Declaration explanatory of kneeling, which was added to the Communion Office by Order of Council in 1552, should be again restored to its place¹.

6. **As to the Baptismal Office.**

- (1) They objected to the use of the Cross ;
- (2) They desired that it should be left free to parents, whether they would have sponsors for their children or not ;
- (3) They doubted the right of Sponsors to promise and answer in the name of the infant ;
- (4) They desired that Baptism should not be ad-

¹ To this the Bishops replied, *This rubric is not in the Liturgy of Queen Elizabeth, nor confirmed by law ; nor is there any great need of restoring it, the world being now in more danger of profanation than of idolatry.*

ministered in a private place at any time, unless by a lawful Minister, and in the presence of a competent number, and that no part of the administration should be reiterated in public.

7. As to the Catechism, and the Confirmation Service:—

- (1) They desired the opening questions in the former to be altered, but only for a temporary reason, because the greater number of persons baptized within the last twenty years had no godfathers or godmothers at their baptism ;
- (2) The third answer they conceived might be more safely expressed thus, *Wherein I was visibly admitted into the number of the members of Christ, the children of God, and the heirs* (rather than *inheritors*) of the kingdom of heaven ;
- (3) In the answer declaring *our duty towards God* they would add at the end, "particularly on the Lord's Day ;"
- (4) Of the latter portion upon the Sacraments they generally approved as being more fully and particularly delivered than the other parts¹, but they expressed a wish that the first answer should be *Two only, Baptism and the Lord's Supper*, and that the entering of infants into God's covenant should be more warily expressed, that the promise of repentance and faith should not be taken for a performance of such faith and repentance, and especially

¹ Therefore they proposed a more distinct and full application of the Creed, the Commandments, and the Lord's Prayer; and to add somewhat particularly concerning the nature of Faith, Repentance, the two Covenants, Justification, Sanctification, Adoption, and Regeneration.

that it be not asserted that infants perform these by the promise of their sureties¹;

- (5) For Confirmation they conceived that something more was required than that children "should repeat the Creed, the Lord's Prayer, and the Ten Commandments, and to answer some questions of this short Catechism," and desired that the words of the "*Prayer before the Imposition of Hands*" should be altered, that the practice of the Apostles should not be alleged as a ground of Confirmation, and that it should not be made so necessary to the Holy Communion, as that none should be admitted to it unless they had been confirmed.

8. **As to the Marriage Service** they desired

- (1) That the ring might be left indifferent;
 (2) That some other words should be used instead of *worship*² and *depart*³;
 (3) That the declaration in the name of the Trinity should be omitted, lest it should seem to favour them who counted Matrimony a Sacrament;

¹ The answer here referred to had been expressed in 1604, *Yes; they do perform them by their sureties, who promise them both in their names: which, when they come to age, themselves are bound to perform.*

² *Worship*=to honour, without reference to the object. The original form of the word was "*worthship*" (A. S. *weorð-scipe*) from *weorð* = "worth," "honour." See Trench's *English Past and Present*, p. 245. Compare Wiclif's version of Matt. xix. 19, "*Worschippe* thi fadir and thi modir." And cf. Jn. xii. 26, "If ony man serue me, my Fadir schal *worschipe* him." Also

"If ony man biddip þe *worschip*, and wolde wedde þee
 Loke þat þou scorne him not, what-so-euere he be."

The Babes Book, p. 37: published by the Early English Text Society.

³ "Till death us depart."—Compare

"Till that the deth *departen* us tweine."

Chaucer, *Knight's Tale*, 1136.

- (4) That the change of place and posture directed in the middle of the Service should be omitted;
- (5) That the words *consecrated the state of Matrimony to such an excellent mystery* should be altered or omitted, for (1) marriage was instituted before the fall, and so before the promise of Christ, and (2) the words savoured of making Matrimony a Sacrament;
- (6) That the direction for Communion on the day of marriage should be omitted.

9. **As to the Order for the Visitation of the Sick:—**

- (1) They desired a greater liberty in the Prayer as well as in the Exhortation;
 - (2) They wished the form of the Absolution to be declarative, as *I pronounce thee absolved*, instead of *I absolve thee*, and conditional by the addition of the words *If thou dost truly repent and believe*;
 - (3) They proposed that the minister should not be enjoined to administer the Lord's Supper to every sick person that should desire it, but only as he should judge expedient;
10. **As to the Order for the Burial of the Dead :**
- (1) They desired the insertion of a rubric declaring that the prayers and exhortations were not for the benefit of the dead, but only for the instruction and comfort of the living;
 - (2) They proposed that ministers might be allowed to perform the whole service in the Church;
 - (3) They objected to the words *in sure and certain hope of the Resurrection to eternal life*, because they could not be said of persons living and dying in open and notorious sin.

CHAPTER XIII.

THE SAVOY CONFERENCE.

A.D. 1661.

PART II.

Concessions of the Bishops.

1. **Reply of the Bishops.** Such were the proposals made on this memorable occasion by the Presbyterian divines. The Bishops replied to them at length, and ended by stating the following concessions, which they were willing to make in the way of alterations in the Prayer-Book.

2. **As to the Service generally** they were willing

- (1) That all the Epistles and Gospels should be used according to the last translation ;
- (2) That when anything was read for an *Epistle*, which was not in the Epistles, the superscription should be *For the Epistle* ;
- (3) That the Psalms should be collated with the former translation mentioned in the rubric, and printed according to it ;
- (4) That the words, *this day*, both in the Collects and Prefaces, should be read only upon the day itself, and for the following days it be said, *as about this time*.

3. **As to the Communion Office** they were willing

- (1) That a longer time should be required for the signification of the names of the communicants, and that the words of the rubric should be changed into these, *at least some time the day before* ;

- (2) That the power of keeping scandalous sinners from the Communion should be expressed in the rubric, according to the 26th and 27th Canons, but that the minister should be obliged to give an account of the same immediately after to the Ordinary¹;
- (3) That the whole Preface should be prefixed to the Commandments;
- (4) That the second Exhortation should be read some Sunday or Holyday before the celebration of the Communion, at the discretion of the minister;
- (5) That the General Confession at the Communion should be pronounced by one of the ministers, the people saying after him, all kneeling humbly upon their knees;
- (6) That the manner of consecrating the elements should be made more explicit and express, and that to this purpose these words should be put into the rubric, *Then shall he put his hand upon the Bread, and break it, Then shall he put his hand unto the Cup.*

4. As to the Baptismal Service, they were willing that if the font was so placed that the congregation could not hear, it might be referred to the Ordinary to place it more conveniently.

5. As to the Catechism and Confirmation Service they were willing

- (1) That the words *Yes, they do perform those, &c.*, should be altered thus, *Because they promise them both by their sureties*;

¹ That is the Bishop or Archbishop, who has the ordering of all disputed or doubtful points. Compare *Cov. Mys.* p. 87.

'Lord, sefne petycions I beseeche yow of here

The fyfte to obey the *ordenaryes* of the temple echeon.'

- (2) That the last rubric before the Catechism should be thus altered, *That children being baptized have all things necessary for their salvation, and dying before they commit any actual sins, be undoubtedly saved, though they be not confirmed;*
- (3) That to the rubric after Confirmation should be added these words, *or be ready and desirous to be confirmed.*

6. **As to the Marriage and Burial Services** they were willing

- (1) That the words *with my body I thee worship*, should be altered to *with my body I thee honour;*
- (2) That the words *till death us depart* should be altered to *till death us do part;*
- (3) That the words *sure and certain* should be left out.

7. **Baxter's Reformation of the Liturgy.** Besides making such alterations in the Prayer-Book as should be thought necessary, the King's warrant authorized the Commissioners to insert "Some additional Forms, in the Scripture phrase as near as might be, suited to the several parts of worship." Thereupon Baxter composed an entirely new Directory of Service, under the title of *The Reformation of the Liturgy*, which he presented to the Bishops with a *Petition for Peace*, well calculated to frustrate every thought of union¹. Upon this various disputes ensued till only ten days remained of the time limited by the Royal Commission for the Conference. A personal discussion was then unwillingly granted by the Bishops, during which the Presbyterian disputants alleged eight particulars in

¹ See Short's *History of the Church*, II. 238; Cardwell's *Conferences*, p. 261.

the Prayer-Book as positively sinful, and the last Conference came to an end on the 24th of July, 1661.

8. **Meeting of Convocation.** Meanwhile Convocation had assembled on the 8th of May, 1661. A Form of Prayer was drawn up for the 29th of May, the anniversary of the king's birth and restoration; and an Office for the Baptism of Adults was prepared, which was found necessary from the great neglect of religious ordinances during the rebellion. In the House of Commons also a committee was appointed to make search for the original of King Edward's Second Service-Book, and "to provide for an effectual conformity to the Liturgy of the Church for the time to come."

9. **The Sealed Books.** This royalist Parliament met for its second session on the 20th of November. Convocation reassembled on the following day, and the King's Letters were read directing a revision of the Prayer-Book. A Committee of Bishops¹ was then appointed for the purpose. Preparations, however, had been already made with this object, and on the 20th of December, 1661, the revised Book of Common Prayer was adopted and subscribed by the clergy of both Houses of Convocation, and of both Provinces. A copy of the Book confirmed under the Great Seal was delivered with a royal message to Parliament Feb. 25, 1662. The Act of Uniformity passed the House of Lords on the 9th of April, and received the royal assent on the 19th of May. Certain printed² copies of the revised Book of Common Prayer were then carefully examined and cor-

¹ Cosin, Bishop of Durham, Wren of Ely, Skinner of Oxford, Warner of Rochester, Henchman of Salisbury, Morley of Worcester, Sanderson of Lincoln, and Nicholson of Gloucester.

² Sancroft (afterwards Archbishop) had been appointed by Convocation to superintend the printing of the Book with Mr Scattergood and Mr Dillingham to correct the press.

rected by Commissioners appointed for the purpose, and having been certified by them, were sealed with the Great Seal. One of these *Sealed Books*, with a copy of the Act of Uniformity attached, was ordered to be obtained by the deans and chapters of every Cathedral Church, before the 25th of December, and a similar copy was delivered to the Courts at Westminster, and the Tower of London, to be preserved for ever among the records.

CHAPTER XIV.

THE SAVOY CONFERENCE.

A.D. 1661.

PART III.

Summary of the Alterations.

1. **Alterations.** The following are the most important alterations introduced into the Prayer-Book at this revision:—

- (1) A new *Preface* was prefixed, having been drawn up, it is said, by Sanderson, Bishop of Lincoln;
- (2) The original Preface of 1549 followed as a Chapter *Concerning the Service of the Church*;
- (3) The Story of *Bel and the Dragon*, omitted since 1604, was again inserted in the Calendar of Daily Lessons;
- (4) The Extracts from the Bible, except the *Psalter*, the *Ten Commandments*, and some portions in the *Communion Service*, were taken generally from the version of 1611.

2. **In the Order for Morning and Evening Prayer:—**

- (1) The Sentences, Exhortation, Confession, and

Absolution¹, were now printed at the beginning of the Evening Service;

- (2) The Prayer for the King, and the following Prayers, were printed in the Order of both Morning and Evening Service;
- (3) The words *rebellion* and *schism* were added to the petition against *sedition* in the Litany, and *Bishops, Priests, and Deacons* were substituted for *Bishops, Pastors, and Ministers of the Church*.
- (4) Among the Occasional Prayers were introduced

*A second Prayer for Fair Weather,
The two Prayers for the Ember Weeks,
The Prayer for the Parliament,
The Prayer for all Conditions of Men.
The General Thanksgiving,
A Thanksgiving for the Restoration of
Public Peace at Home;*

- (5) New Collects were appointed for the third Sunday in Advent, and for St Stephen's Day; a Collect, Epistle, and Gospel were provided for a sixth Sunday after the Epiphany, and a distinct Collect for Easter Even²;
 - (6) An Epistle was provided for the day of the Purification, and the first of the Anthems on Easter-day was added.
3. In the Communion Office:—
- (1) The last clause respecting "saints departed" was added to the Prayer for the *Church Militant*:

¹ The Absolution was ordered to be pronounced by the *Priest*, instead of the Minister.

² The Gospel for the Sunday after Christmas was shortened by the omission of the genealogy, as also those for the Sunday next before Easter, and for Good Friday, which had contained the Second Lesson for the day.

- (2) The rubrics preceding this Prayer were now added, directing (1) the presentation of the alms, and (2) the placing of the Bread and Wine upon the Table ;
 - (3) The first Exhortation was inserted where it stands, giving warning of the Communion, instead of being read sometimes at the Communion ;
 - (4) The rubrics were added directing the priest (a) so to order the Bread and Wine that he may with decency break the Bread and take the Cup ; (b) to use the form of consecrating additional Bread and Wine, if needed ; (c) to cover the remainder of the consecrated Elements with a fair linen cloth :
 - (5) The Order in Council (1552), respecting kneeling at Communion, which had been removed by Queen Elizabeth, was now again placed at the end of the Office¹.
4. In the Baptismal Offices :—
- (1) Some careful amendments were made ;
 - (2) The *Enquiry of Obedience* was added to the examination of the sponsors ;
 - (3) The declaration respecting the undoubted salvation of infants dying before they commit actual sin, and a reference to the xxxth Canon for the meaning of the sign of the Cross, were placed at the end of the Office of Public Baptism ;
 - (4) An Office for the *Ministration of Baptism to such as are of Riper Years*² was added.

¹ In it the words *Corporal Presence* were substituted for *real and substantial presence*.

² "Which, although not so necessary when the former Book was compiled, yet by the growth of Anabaptism, through the licentiousness of the late times crept in among us, is now

5. In the Confirmation Service:—

- (1) The Catechism was separated from the Order of Confirmation:
- (2) The first rubric explaining the End of Confirmation was now appointed to be read as a Preface to the Service:
- (3) This was followed, in place of the Catechism, by the enquiry of renewal and ratification of the Baptismal Vow.

6. In the Marriage Service:—

- (1) A form was appointed for the publication of Banns of Marriage.
- (2) The Order following the last Blessing, *Then shall begin the Communion*, was omitted.
- (3) The final rubric that *the new married persons, the same day of their marriage, must receive the Holy Communion*, was altered to a declaration that it is convenient so to do, or at the first opportunity after marriage.

7. In the Order for the Visitation of the Sick:—

- (1) The beautiful petition for the Sanctification of Sickness was inserted in the Prayer before the Exhortation:
- (2) The words, *If he humbly and heartily desire it*, were added to the rubric respecting Absolution:

become necessary, and may be always useful for the baptizing of natives in our plantations, and others converted to the faith." First Preface to the Prayer-Book. Plantation denotes a colony; literally a planting, from the Lat. *plantatio*. Bacon's thirty-third Essay is *Of Plantations*, and among other advice he says, p. 141; "Let not the government of the *plantation* depend upon too many counsellours, and undertaken, in the countrie that *planteth*, but upon a temperate number."

- (3) The Final Benediction, and the Occasional Prayers were inserted :
- (4) The Form of Service for the *Communion of the Sick* was more clearly directed to begin with the Proper Collect, Epistle, and Gospel, and then to pass to the part of the Public Office beginning, *Ye that do truly, &c.*
- 8. In the Order for the Burial of the Dead :—
 - (1) The first rubric was added respecting persons unbaptized or excommunicate, or who had laid violent hands upon themselves :
 - (2) The Psalms and Lesson were appointed to be read in the Church according to the rubric of 1549 :
 - (3) In the Prayer at the grave the name of the deceased was omitted.
- 9. Occasional Offices :—
 - (1) Forms of Prayer were supplied to be used at Sea¹ :
 - (2) Forms of Prayer were also inserted for the 30th of January and the 29th of May, while that for the 5th of November² was altered.

10. Review of the Alterations. Thus as to all its distinctive features, the Book remained the same Book of Common Prayer. Some particulars of small consequence were amended ; such as the language, which was made more smooth by verbal changes and slight transpositions ; some rubrics were expounded for the direction of ministers, to whom “the customary manner” of former years was unknown³ ; and the se-

¹ See the First Preface to the Prayer-Book.

² These three special services were removed from the Prayer-Book by a Royal Warrant, of the 17th of January, 1859. The only State Holyday now retained is the Day of the Sovereign's accession.

³ Compare the First Preface to the Prayer-Book : “Most

lected portions of Scripture were taken from the last translation. Some new Services were also added which had become necessary from the circumstances of the time ; such as that for Adult Baptism, to meet the case of converts from Anabaptism at home, and from heathenism in the "Plantations ;" and that for use at Sea, to meet the requirements of the rapidly increasing trade and navy of the country.

APPENDIX.

Attempted Revision in the Reign of William III.

A.D. 1689.

1. Since the Year 1662 the Book of Common Prayer has remained in the state to which it was then brought, the Sealed Books being preserved, and presenting the exact form of words in which it was signed by the Members of Convocation, and ratified by Parliament.

2. **Efforts of Tillotson and Stillingfleet.** In the year 1668, however, Tillotson, afterwards Archbishop of Canterbury, and Stillingfleet, afterwards Bishop of Worcester, joined with Bates, Manton, and Baxter in an endeavour to prepare the terms in which a Bill for the

of the alterations were made, either *first*, for the better direction of them that are to officiate in any part of Divine Service ; which is chiefly done in the Calendars and Rubricks ; Or *secondly*, for the more proper expressing of some words or phrases, that were either of doubtful signification, or otherwise liable to misconstruction : Or *thirdly*, for a more perfect rendering of such portions of holy Scripture, as are inserted into the Liturgy ; which, in the Epistles and Gospels especially, and in sundry other places, are now ordered to be read according to the last Translation."

Comprehension of Dissenters might be proposed to Parliament, but the Commons utterly refused the project¹. Again, in 1681, Stillingfleet proposed to allow an alteration, or freedom of choice, in such particulars as the use of the surplice, the sign of the cross and sponsors in baptism, kneeling at the Holy Communion, and the reading of Apocryphal Lessons. But the temper of the times would not allow of the acceptance of these concessions.

3. **Accession of William III.** After the accession of William III. arrangements were made for the meeting of Convocation, and a Commission was issued, Sept. 17, 1689, to ten bishops and twenty divines², to "prepare such alterations of the Liturgy and Canons as might most conduce to the good order, edification, and unity of the Church of England, and to the reconciling as much as possible of all differences."

4. **Appointment of Commissioners.** The Commissioners commenced their labours on the 3rd of October, having before them all the objections and demands which had been offered at various times by opponents of the Prayer-Book, and especially at the Savoy Conference, and prepared an elaborate series of alterations³, intended fully to meet those demands. But though carefully prepared, they were not even offered to Convocation. It was quite certain that they would be rejected by the Lower House, and the

¹ See Gardwell's *Conferences*, p. 394.

² The Commission included some well-known names: Stillingfleet, Patrick, Tillotson, Sharp, Hall, Beveridge, Tenison, Fowler, Grove, and Williams were subsequently raised to the Episcopal bench. Gardwell's *Conferences*, p. 412.

³ They are now accessible in the form of a blue book, being a "Return to an Address of the House of Commons March 14, 1854," and ordered by the House to be printed, June 2, 1854.

Upper House, lacking nine of its ablest members¹, was powerless to control the clergy, who were disposed to sympathise with Sancroft and his nonjuring brethren. Hence Convocation was prorogued without any actual revision of the Prayer-Book or the Canons².

¹ Archbishop Sancroft, with 8 bishops and 400 clergymen, were ejected from their benefices for their conscientious objection to take the oath of allegiance to King William during the lifetime of James II. On this account they were called *Non-jurors*. They denied the Episcopal commission of those who occupied the place of the deprived Bishops during their lifetime, and not only ministered privately among those who held their opinions, but ordained presbyters and consecrated bishops. Dr Gordon, who died in November 1779, is supposed to have been the last non-juring bishop. See D'Oyly's *Sancroft*, II. p. 34, note.

² For the temper of both parties of the Clergy at this time, see Macaulay, III. pp. 450—495.

BOOK II.

THE ORDER FOR DAILY MORNING AND EVENING PRAYER AND THE LITANY EXPLAINED.

PART I.

THE MORNING PRAYER.

CHAPTER I.

GENERAL SCHEME OF THE SERVICE.

1. The Order of Daily Prayer is, as we have seen¹, chiefly formed from the corresponding Offices of the Sarum Breviary; the Morning Prayer, from those of *Matins, Lauds, and Prime*; and the Evening Prayer from those of *Vespers and Compline*. Before the Reformation, these Offices had been so arranged that the actual Public Worship, consisted of the two services for Morning and Afternoon², which are retained in the present Service-Book, while the High Mass formed a third or principal Service towards mid-day.

2. The First Prayer-Book of King Edward VI. commenced, as has been already stated³, with the Lord's

¹ See above, p. 11.

² This was the custom of the earliest age, and down to about the fourth century. Freeman's *Principles of Divine Service*, i. p. 149.

³ See above, p. 21.

Prayer and closed with the third Collect. The Sentences, Exhortation, Confession, and Absolution, were not added till the year 1552, when the Second Prayer-Book was published.

3. The Immediate Original of these additions were the forms of worship used by the French and German congregations in England, and severally drawn up by Valerandus Pollanus and John à-Lasco¹. But in composing them, the Reformers acted as they had done throughout the preparation of the English Prayer-Book, restoring a primitive feature of Daily Service² to its ancient usual place, and following the old Forms to which the people were accustomed, as far as consisted with purity of doctrine and a congregational use of Divine Service.

4. Division of the Order of Morning Prayer. As now arranged, the Order of Morning Prayer may be divided into five parts :

- (1) *The Introduction ;*
- (2) *The Psalms ;*
- (3) *The Lessons ;*
- (4) *The Creed or Profession of Faith ;*
- (5) *The Prayers.*

CHAPTER II.

THE INTRODUCTION.

1. The Introduction consists of (1) *The Sentences ;* (2) *The Exhortation ;* (3) *The Confession ;* (4) *The Absolution ;* and (5) *The Lord's Prayer.*

2. Its Object is to prepare the minds of the congregation for the service which is to follow ; for the

¹ See above, p. 24.

² Freeman's *Principles*, I. p. 57, and p. 72.

Psalms, in which we "set forth God's most worthy praise;" for the Lessons, wherein "we hear His most Holy Word;" for the Creed, in which we solemnly avow and profess our faith; for the Prayers, Collects, and Thanksgivings, wherein we render thanks to God "for the great benefits we have received at His hands," and ask of Him "those things which are requisite and necessary, as well for the body as the soul."

3. The Sentences which form the first part are eleven in number. They are taken from various parts of Holy Scripture, and are intended to remind us of the preparation of heart necessary before we draw near to *the King of kings and Lord of lords* (1 Tim. vi. 15), in *whom we live and move and have our being* (Acts xvii. 28).

4. Their Object. Of these Sentences,

- (a) The 1st and 11th seem designed to inform *the ignorant*, who think either that they have no sin, or that a slight repentance will procure pardon;
- (b) The 2nd and 8th are intended to rouse *the negligent* to the duty of immediate repentance;
- (c) The 5th is intended to reprove *formality*;
- (d) The 3rd, 7th, and 10th to prevent *that excessive dread of God's wrath*, which hinders the exercise of devotion;
- (e) The 4th, 6th, and 9th are designed *to strengthen faith in God's mercy*, and thus to comfort the despairing.

5. The Exhortation connects the Sentences with the Confession, and

- (a) *First*, it derives the necessity for this duty from the Word of God, which "in sundry places moveth¹ us to confess our manifold sins and

¹ Moveth, i.e. *stirs, prompts*. Comp. Job ii. 8, "And still he heldeth fast his integrity, although thou movedst me

wickedness" (Ps. xxxii. 5; 1 Jn. i. 8, 9), and warns us "that we should not dissemble nor cloke¹ them before the face of Almighty God our heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart, to the end that we may obtain forgiveness of the same, by His infinite goodness and mercy;"

- (b) *Secondly*, it reminds us that, "though we ought at all times to acknowledge our sins before God," the present time is the most suitable, when we "assemble and meet together" for public worship² in God's House (Matt. xviii. 19);
- (c) *Thirdly*, it invites as many as are present to the performance of the duty of confession, and for this purpose to accompany the Minister³

against him, to destroy him without cause." "The fift manner of contricioun, that *moveth* a man therto, is the remembrance of the passioun that oure Lord Jhesu Crist suffred for us and for our synnes;" Chaucer, *Parson's Tale*. "Your Lordship's experience of negotiation in such affairs with her majesty can *move* you to bear patiently some storms in the expedition;" Letter of Cecil to Sidney, 1566. "The evil ende of Lucilla should *move* thee to begin a new lyfe;" Lyly's *Euphues*, p. 186, Arber's ed.

¹ Cloke, (from *cloak*, Flem. *klocke*, a cloak or covering), = to *hide* or *conceal*. Compare Taverner's *Postils*, p. 132, Oxf. ed.: "We are sure that all those that go aboute to breake peace betwene reames, and to brynge them to warre, are the chyldren of the deuyll, what holy names soever they pretende to *cloke* theyr pestilente malice wyth."

² And this worship, it reminds us, consists of four parts:

- (a) *Thanksgiving*, to "render thanks to God for all the great benefits we have received at His hands,"
- (b) *Praise*, "to set forth (or offer publicly) His most worthy praise."
- (c) *Hearing the Word*, "to hear His most holy Word."
- (d) *Prayer*, "to ask those things which are requisite and necessary as well for the body as the soul."

³ "That is he, who at the time ministereth or celebrateth Divine Service," Bp. Cosin.

"with a pure heart and humble voice, unto the throne of the heavenly grace" (Heb. iv. 16).

6. **The Confession.** The Form provided for this confession of sin is called a *general*¹ confession, (1) because *all* are required to make it, and (2) because it is expressed in *general* terms, referring to the failings of human life, which are *common to all men*, and which need to be confessed by all, without special mention of particular sins. In perfect keeping, therefore, with its character, the Rubric requires that it *be said of the whole congregation, after the Minister, all kneeling.*

7. **Its Divisions.** It consists of three parts :—

- (a) *The Introduction or Address to God* as our "Almighty and most merciful Father" (2 Cor. i. 3);
- (b) *A Confession* "that we have erred and strayed from His ways like lost sheep," that we have been guilty of sins of omission and commission, "leaving undone those things which we ought to have done, and doing those things which we ought not to have done," so that "there is no health² in us" (Ps. xxxviii. 3; Job xl. 4);

¹ For the meaning of the word *general*=*for all, universal*, compare Hooker's *Eccl. Pol.* i. viii. 4, "The sentences which reason giveth are some more some less *general*, before it come to define in particular actions what is 'good:'" i. viii. 10, "Even those offences which are by their special qualities breaches of supernatural laws, do also, for that they are *generally* evil, violate in *general* that principle of reason, which willett universally to fly from evil:" v. lv. 1, "God in Christ is *generally* the medicine which doth cure the world."

² Health=*saving health* (Ps. lxxvii. 2), *salus, σωτηρία*. A.-S. *hælð*, connected with Eng. *heal, whole*. Comp. Ps. xlii. 11; Ps. cxix. 123. Pr. Bk. There is no help in us—we are unable to help or save ourselves, and hence in the next clause we appeal to the mercy of God.

- (c) *A Supplication* that we may be pardoned for the past, and a petition for grace for the future "that we may hereafter live a godly, righteous, and sober¹ life, to the glory of God's holy Name²" (Tit. ii. 11, 12).

8. *The Absolution* was entitled, as we have seen, until the Hampton Court Conference in 1604, *The Absolution to be pronounced by the Minister alone*. The explanatory words, or *Remission of Sins*, were added at the revision after that Conference, and thus it remained till the Savoy Conference in 1661, when the word *Priest* was substituted for *Minister*. By this alteration it is shown to be the intention of the Church that Deacons may read the Prayers, but that one in Priest's orders only may pronounce the Absolution, and the Rubric directs that it shall be pronounced by him *alone, standing, the people still kneeling*.

9. *Its Division*. The Absolution consists of three parts:—

- (a) *A general Declaration* of the mercy of God to returning sinners, that "He desireth not the death of a sinner, but rather that he may turn from his wickedness and live; and hath given power and commandment to His ministers to declare and pronounce to His people, being penitent, the absolution and remission of their sins (Ezek. xxxiii. 11; 2 Pet. iii. 9);
- (b) *An Assurance* of His pardon and absolution to all them "that truly repent and unfeignedly believe His holy Gospel (Jn. xx. 22, 23);"

¹ Sober, from Fr. *sobre*, Lat. *sobrius* = (1) *not drunk*; (2) *temperate, regular*; (3) *discreet, grave*. Compare 2 Cor. v. 13; Rom. xii. 3; Titus ii. 12. Bacon, *Ess.* xxix. "Let any Prince, or State, thinke *soderly* of his Forces, except his Militia of Natives, be of good and Valiant Soldiers."

² The *Amen*, as is indicated by the type, is part of the Confession, and is to be said by both Minister and people.

- (c) *An Admonition* to seek the grace of true repentance and the help of His Holy Spirit, "that those things may please Him which we do at this present¹, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to His eternal joy."

10. The Lord's Prayer brings us to that part of the Service, at which the old Latin Use was transferred to the English Prayer-Book, and with which the first Prayer-Book of Edward VI., 1549, commenced². In ancient times the priest was in the habit of repeating the Lord's Prayer inaudibly to himself³. By the Rubric of 1549 he was directed to say the Lord's Prayer "with a loud or audible voice," instead of repeating it inaudibly, and in 1661 the people were enjoined to repeat it with him, whereas before it had been said by the Minister alone on its first occurrence in the Morning and Evening Prayer, and in the Communion Service. This injunction was contrary to the Roman use, but had the authority of the old Greek⁴ and Gallican churches.

11. The Doxology. After the Savoy Conference a

¹ At this present = now, at this instant. Compare Bacon's *Essays*, XLIV. "Kings in Ancient Times, (And at this present in some Countries,) were wont to put Great Trust in Eunuchs;" Shakspeare, *Macbeth*, i. 5:

"Thy letters have transported me beyond
This ignorant present."

See the *Bible Word-Book*, p. 381.

² See above, p. 21.

³ The custom of the early Church was to keep this prayer from the knowledge of all who were not prepared for baptism. Hence, as being "*The Prayer of the Faithful*," it was only used publicly in the Communion Service, after the catechumens and others had been dismissed. See Bingham, *Antiq.* x. 5, 9; Guericke's *Antiq.* p. 267.

⁴ "Dominica oratio apud Græcos ab omni populo dicitur, apud nos vero a solo sacerdote." Greg. *Epp. Lib.* ix. Ep. 12. See Freeman's *Principles*, i. pp. 97 sq.; Guericke's *Antiq.* p. 268, n.

further change was made, following the Greek rather¹ than the Roman use. Hitherto the Lord's Prayer had been said without the Doxology. In 1661 this was directed² to be used here and in some other parts of the Service, and in this place there is special reason for its insertion, where the Lord's Prayer follows after the Absolution, and immediately precedes the second part of the Service, that of *Praise*.^χ

CHAPTER III. ^χ

THE PSALMS.

1. **The Versicles.** The second part of the Service is ushered in by the Versicles. Of these the first is taken from Ps. li. 15, *Thou shalt open my lips, O Lord: and my mouth shall shew Thy praise.* The second, which with its response appears in the Anglo-Saxon Offices, is taken from Ps. lxx. 1, *Haste thee, O Lord, to deliver me: make haste to help me, O Lord.*

2. **The Gloria Patri.** These short petitions are said alternately by the Minister and people, he saying one, and they answering, or responding to him, whence they are sometimes called *Responses*. When they are ended, the rubric directs all to *stand up*, the fitting posture for praise, and the Priest says, *Glory be to the Father, and to the Son: and to the Holy Ghost*, to which the people answer, *As it was in the beginning, is now, and ever shall be: world without end. Amen.* This is called the Doxology, or *Gloria Patri*. There were several different Doxologies in the early Church. One very general one was *Glory to the Father, by the*

¹ See Chrysostom, *Hom. in Matt. xix.* Opp. Tom. vii. 253 D; Freeman's *Principles of Divine Service*, pp. 108 sq.

² It was inserted in a quarto edition of the Prayer-Book in 1680, and in the Prayer-Book for Scotland, 1687; see above, p. 89.

Son, and through the Holy Ghost. But when this Form was misused by the Arians, it was altered to *Glory be to the Father, and to the Son, and to the Holy Ghost, now and for ever, world without end*¹. This is the Doxology still used by the Eastern Church. The Western Church added the words, *As it was in the beginning*, to express more clearly their belief that Jesus Christ was from the beginning before all things, and that by Him all things were made.

3. **Praise ye the Lord.** At the close of the Doxology the Minister exhorts those assembled, saying, *Praise ye the Lord*; to which the response is, *The Lord's name be praised*. In the Prayer-Book of 1549 he was simply directed to say, *Praise ye the Lord*; and from Easter to Trinity Sunday, *Alleluia*. The response, *The Lord's Name be praised*, was first inserted in the Prayer-Book for Scotland, 1637, and was placed in the English Book at the last revision in 1661.

4. **The Invitatory Psalm.** At this point the service of Praise proper may be said to begin, and is precluded by the *Venite*, or the 95th Psalm, which has been from very ancient times sung before the regular Psalms of the day, and hence is termed *the Invitatory Psalm*². It may be said to consist of three parts:—

- (a) *First, we call upon one another to come and sing unto the Lord and heartily rejoice in the God of our salvation, to come before His*

¹ Δόξα Πατρὶ, καὶ Υἱῷ, καὶ Ἁγίῳ Πνεύματι, νῦν, καὶ δι, καὶ εἰς τοὺς αἰῶνας. *Liturg. Jacob. ap. Assemani Cod. Lit. v. 63.* After the rise of the Arian heresy the exact form of words used in Baptism was henceforth taken as the orthodox form of the Doxology: comp. Basil, *Epist. cxxv.*, δεῖ γὰρ ἡμᾶς βαπτίζεσθαι μὲν, ὡς παρελάβομεν· πιστεύειν δὲ, ὡς βαπτίζομεθα· δοξάζειν δὲ, ὡς πεπιστεύκαμεν, Πατέρα καὶ Υἱὸν καὶ Ἅγιον Πνεῦμα.

² In Henry VIIIth's Primer it is called "*A Song Stirring to the Praise of God.*"

presence with thanksgiving and to show ourselves glad in Him with Psalms, because He is (1) *a great God and a great King above all gods*, and (2) because in His hand and subject to His power are all things in the world, both land and sea ;

- (b) *Secondly*, we call upon one another to worship, fall down, and kneel before Him, because He is not only the Creator of all things, but the Lord our God, and *we are the people of His pasture and the sheep of His hand*, even as the Jews were in the days of old ;
- (c) *Thirdly*, we are warned that, if to-day we would hear the Voice of God and hear so as to obey, we must not harden our hearts, as the Jews did during the forty years of wandering in the wilderness, provoking the Lord by their murmurings ; or doubt Him, as they did, *lest He swear in His wrath* that we too shall not enter into *His rest*.

5. The Psalms follow this invitation to praise according to the ancient custom. The change here from the Mediæval use is that the whole Psalter is taken in order every month, instead of fixed Psalms for each service throughout the week. In making such a new arrangement there was nothing unusual. Every church, and every fraternity of monks, had its own rules in this respect.

6. The Custom of saying or singing the Psalms has come down to us from the most ancient times. The Jews used them largely in their Temple Service¹, and the prayers of the modern Jews are chiefly gathered from the same source. It was the *Hallel*, or the cxiii.—

¹ Compare 1 Chron. xvi., xxv.

cxviii. Psalms, in which our blessed Lord in all probability joined with His Apostles at the last Paschal Supper (Mtt. xxvi. 30); it was portions of the Psalter which Paul and Silas sang aloud in the night in the prison of Philippi (Acts xvi. 25); and the practice thus begun¹ was continued by the early Christians, till by constant repetition the Psalms became so familiar, that the poorest used to sing them at their labours, in their houses, and in the fields. As early as the Fourth century, if not earlier, the custom was introduced of chanting them antiphonally². This institution is traced to the Eastern³ Church; but it rapidly was taken up by the Western also. Hilary of Poitiers and Ambrose of Milan⁴ encouraged and patronised it, and then a new reformer of church music arose in Gregory the Great. He established the first singing school at Rome⁵, and

¹ Compare the Apostolic precepts, (1) Ephes. v. 19; (2) Col. iii. 16; (3) James v. 13. "They were sung by the ploughmen of Palestine, in the time of Jerome; by the boatmen of Gaul, in the time of Sidonius Apollinarius." Stanley's *Jewish Church*, II. 146.

² That is, singing in course (τὸ ἀντίφωνον, *antiphonæ*).

³ According to Theodoret it was first introduced at Antioch, circ. A.D. 350, by the monks Diodorus and Flavianus: Οὔτοι πρῶτοι διχῇ διελόντες τοὺς τῶν ψαλλόντων χοροὺς, ἐκ διαδοχῆς ἔδωκον τὴν Δαυετικὴν ἐδίδαξαν μελωδίαν· καὶ τοῦτο ἐν Ἀντιοχείᾳ πρῶτον ἀρξάμενον πάντοτε διέδραμε, καὶ κατέλαβε τῆς οἰκουμένης τὰ τέρματα. See Guericke's *Antiq.* p. 203, sq.

⁴ Compare St Augustine, *Confess.* ix. 7, speaking of his residence in Milan: "Tum hymni et psalmi ut canerentur secundum morem orientalium partium, ne populus morosis tædio contabesceret, institutum est, et ex illo in hodiernum retentum."

⁵ "Scholam cantorum, quæ hæcenus eisdem institutionibus in sancta Roma ecclesia modulatur, constituit, eique cum nonnullis prædiis duo habitacula...fabricavit." Johannes Diaconus, *Vit. Greg. M.* II. 6.

introduced the Gregorian Chant (*cantus Romanus*), distinguished by its measured and equable but solemn flow, and by its unison and harmonious cadences.

7. **The Prayer-Book Version of the Psalms.** It was, in all probability, one of these Gregorian chants that Augustine and his little band of missionaries were singing as they entered Canterbury in 597¹. Certainly the influence of his master Gregory's singing school soon extended to England and other parts of the West², and antiphonal chanting became the custom of the early English Church. The use of a modest and distinct song the first Reformers had no intention of abolishing³, and the Version of the Psalter printed in the first Prayer-Book of 1549, according to "the Translation of the great English Bible, set forth and used in the time of King Henry the Eighth and Edward the Sixth⁴," was evidently intended for chanting. Hence at the last Revision in 1661, when the other portions of Scripture were taken from the last Translation of 1611, the older Version of the Psalter was retained, because the choirs were accustomed to it, and its language was considered to be more smooth and fit for song.

8. **The Repetition of the Doxology at the end of every Psalm**⁵ throughout the year was enjoined in 1549. In the Breviary it was appointed to be repeated

¹ Bede, *E. C.* i. 25; Stanley's *Memorials of Canterbury*, p. 29.

² Charlemagne zealously encouraged Church music. The use of organs was adopted in the French Church in the 8th century.

³ See Cranmer's Letter to Henry VIII., Oct. 7, 1544, quoted in Procter, p. 18, and p. 174; see also the Injunctions in the reign of Queen Elizabeth. Cardwell, *Doc. Ann.* XLIII.

⁴ See the Notice at the beginning of the Prayer-Book. It is the old translation of Tyndale and Coverdale, A. D. 1535, and Rogers, 1537, revised by Cranmer, A. D. 1539.

⁵ And likewise at the end of *Benedicite*, *Benedictus*, *Magnificat*, and *Nunc dimittis*, which also are Jewish Hymns.

after some Psalms or a series of Psalms. The Psalms being all Jewish Hymns, by adding this solemn Christian Form of praise and faith, we signify that we use them all in a Christian sense, and turn them as it were into Christian Psalms and Christian Hymns, avowing our belief that the same God in three Persons is worshipped by us, who was worshipped by the Jews as the *First and the Last, beside whom there is no God* (Isai. xliv. 6).

CHAPTER IV. ✕

THE LESSONS.

1. **The Lessons.** After the Psalms follows the third division of the Service, *the Lessons*, or the *Reading of Holy Scripture*, two chapters of which are read both in the Morning and the Evening Service, one from the Old and one from the New Testament. By this it is intended to show the harmony between the Law and the Gospel, and the unity of the Church under its two Dispensations, and to contrast the obscurity of the types and prophecies of the older Revelation with the clearer teaching of our blessed Lord and His Apostles.

2. **The Public Reading** of portions of both Testaments is a custom of great antiquity. Justin Martyr¹ tells us that in his day the writings of the Prophets and Apostles were read in the congregation on Sundays, just as the Hebrew Scriptures had been read of old in the Synagogues of the Jews. The Council of Laodicea, circ. A.D. 367, directed that the Psalms, which formed a large

¹ Καὶ τῇ τοῦ ἡλίου λεγομένη ἡμέρᾳ πάντων κατὰ πόλεις καὶ ἀγροὺς μενόντων ἐπὶ τὸ αὐτὸ συνέλευσις γίνεται, καὶ τὰ ἀποκημονεύματα τῶν Ἀποστόλων ἢ τὰ συγγράμματα τῶν προφητῶν ἀναγινώσκεται μέχρις ἐγχωρεῖ. Just. Mart. I. c. 67. Compare *Constitut. Apost.* II. 59.

portion of the Service, should not be continuous, but should be mingled with reading. At first a Lesson appears to have been taken at will from any part of Scripture¹. Afterwards a selection was made of certain books or passages for the yearly festivals and their attendant cycles. By the end of the second century fixed tables of Lessons for the Festivals had been adopted in many places, and in the fifth century four Lessons were read in an appointed order, from the books of Moses, the Prophets, the Gospels, and the Epistles², between which the Psalms were sung.

3. **Mediæval Lessons.** After the sixth century many of the Western Churches read three, five, seven, or nine Lessons. In the English Church, during the Mediæval period, there were either three or nine Lectures³ in the nocturns of Matins; but these were generally very short; some consisting of only a few verses of Scripture; and some being short extracts from Expositions or Homilies of the Fathers, or Lives of the Saints. Hence, although the Lessons were numerous, but little Scripture was read; and that small portion was so interrupted by a "multitude of Responses, Verses, vain Repetitions, Commemorations⁴, and Synodals⁵, that commonly when any Book of the Bible was begun, after

¹ "Coimus ad divinarum literarum commemorationem, si quid presentium temporum qualitas aut præmonere cogit aut recognoscere." Tertullian, *Apologet.* c. 39, quoted in Guericke, *Antiq.* p. 213.

² Guericke, *Antiq.* p. 215; Procter, p. 217.

³ See the Extract in Procter, p. 182, sqq. The smaller and greater Festivals were distinguished as *Festa* iii. *aut* ix. *lectionum*.

⁴ Commemorations, memories (*memoriæ*) were additions of the Service of a holy-day to that of a Sunday or greater festival. See Procter, p. 19, note 1.

⁵ Synodals were the publication or recital of the Provincial Constitutions in the parish-churches.

three or four chapters were read out, all the rest were unread¹."

4. **Change made in 1549.** It was a most important change, therefore, that was introduced in 1549 into this part of the Public Service. For it was enacted that (1) the quantity of Scripture read should be increased; (2) that it should be made intelligible by being continuous; (3) that it should consist of two Lessons only in place of the former numerous but brief Lectons, one being taken from the Old and the other from the New Testament.

5. **The Old Testament** is appointed to be read for the First Lessons at Morning and Evening Prayer, so that the most part thereof may be read every year once². The course is to begin at the beginning of the year with Genesis, and to continue the reading of the Books of the Old Testament in order at the Morning and Evening Services, omitting many chapters of Ezekiel, the Books of Chronicles, and the Song of Solomon. Isaiah is not read in its order, but is reserved for the season of Advent³, as he is the "Gospel prophet," and contains some of the clearest prophecies of Christ. These omissions leave about fifty days to be provided for, from September 28th to November 23rd. For these days Lessons are appointed from the Apocryphal⁴ Books,

¹ See the Preface to the Prayer-Book, "Concerning the Service of the Church."

² See the Preface to the Prayer-Book, "The Order how the rest of Holy Scripture is appointed to be read."

³ The observation of *Advent*, as a season of preparation for commemorating our Lord's first coming in great humility, and for the whole cycle of the Christmas Festivals, cannot be certainly traced to an earlier date than the 6th century, at least in the West. Before this the Church year had usually commenced with the high festival of Easter. The Nestorians were the first to make the Christian year commence with the first four Sundays in Advent.

⁴ Βιβλία Ἀπόκρυφα. Ἀπόκρυφος = *hidden* or *secret* (comp.

which have been read in the Western Church since the 4th century, "*for example of life and instruction of manners, but not applied to establish any doctrine*."¹

6. **First Lessons for Sundays.** The first Lessons appointed for Sundays form a distinct yearly course of selected chapters from the Old Testament. These are taken from Isaiah during Advent and Epiphany²; Genesis is commenced on Septuagesima Sunday³, which is the first step in the preparation for Lent⁴, and when the Sundays begin to be reckoned with reference to the coming Easter⁵. This book, relating the origin of our misery by the sin of Adam, and the judgments of God

Lk. viii. 17; Col. ii. 8), was applied to these Books (1) in a good sense, as "containing secret knowledge only made known to the initiated;" (2) in a bad sense, as "spurious," "fabulous." See Smith's *Dictionary of the Bible*, Article *Apo-crypha*.

¹ Hieron. *Præf. in Libros Salamonis*, quoted in the Sixth Article; see Browne's *Exposition of the Articles*, pp. 157, 181 sqq. The Calendar provided for the Scottish Church in 1637 only appointed Chapters from the books of Wisdom and Ecclesiasticus on six saints' days. See above, p. 39.

² From the Greek *Ἐπιφάνεια* = *manifestation*. The Feast of the *Epiphany*, or *Manifestation of Christ to the Gentiles*, commemorates the revelation of Christ as the Redeemer of the Gentile world, and is one of the earliest of the Christian Festivals. The first historical notice of it is found in Clement of Alexandria, A.D. 200; and in the time of Chrysostom, A.D. 400, it is spoken of as an old and leading festival of the Asiatic Church. Procter, p. 273.

³ The first Sunday in Lent, being about 40 days before Easter, was called *Quadragesima* Sunday; the Sunday before Ash Wednesday, being 50 days before Easter, was called *Quinquagesima* Sunday; the names of the two preceding Sundays were given from the next decade, 60 and 70, and were called *Sexagesima* and *Septuagesima* Sundays.

⁴ Lent, A.-S. *lencten* = the Latin *ver, spring*.

⁵ Easter is derived either (1) from the old A.-S. goddess of spring *Eostra*, or *Ostera*, in whose honour special sacrifices were offered at the opening of the spring, or (2) from the old Teutonic *wraetan* = *to rise*. See Guericke, *Antiq.* p. 132 n.

upon the world, has been read during Lent from very early times in the Christian Church. The selections then proceed through the Historical and Prophetical Books, the Book of Proverbs being reserved for the concluding Sundays after Trinity.

7. **Lessons for Holydays.** Another course is provided for Holy-days. Proper Chapters are appointed, usually for the first and second Lessons, which are suited to the Commemoration, either prophetical of it, or, if possible, relating the history of it. The Lessons appointed for Saints'-days are mostly taken from the Books of Proverbs and Ecclesiastes, or from the Apocryphal Books of Ecclesiasticus and Wisdom.

8. **The Second Lessons.** The second Lessons at Morning and Evening Prayer are always taken from the New Testament, which is appointed "to be read over orderly every year thrice," with the exception of the Apocalypse, "out of which there are only certain Proper Lessons appointed upon divers Feasts¹," as *St John the Evangelist's Day*, and *All Saints' Day*. With a few exceptions on special days, they are always taken from the Gospels or Acts of the Apostles in the morning, and from the Apostolical Epistles in the evening.

CHAPTER V.

THE LESSONS CONTINUED.

1. **The Canticles.** From the earliest times it has been usual to intermingle the reading of Scripture in the Public Service with Psalms or Canticles. This is specially enjoined by the Council of Laodiceæ, circ. A. D. 360, and was the custom of the Gallican Church as early as the Fifth century. Those which we now use

¹ See the Preface to the Prayer-Book.

at Morning Prayer, are the *Te Deum laudamus* and the *Benedicite* after the first, the *Benedictus* and the *Jubilate* after the Second Lesson, and they occupy, as nearly as possible, the places where they have been sung for centuries.

2. **Te Deum Laudamus.** The first of these Canticles, the Hymn *Te Deum laudamus*, is styled in the Breviary "The Psalm *Te Deum*," or "The Canticle of Ambrose and Augustine," from the old legend that at the baptism of Augustine by Ambrose, it was sung alternately by the two saints, as it was composed by inspiration. In Marshall's Primer of 1535 it is styled the "*Songe of Austyn and Ambrose*," and in Henry VIIIth's Primer of 1545, "*The Praise of God the Father, the Son, and the Holy Ghost*¹." It seems probable that it originated in the Gallican Church, but it is extremely doubtful who was its author. Some ascribe it to Hilary, Bishop of Poitiers, A.D. 355; others to Nicetius², Bishop of Treves, A.D. 535; while others assign it to Hilary of Arles³, A.D. 440. In the first Prayer-Book of Edward VI., 1549, it was ordered to be used *daily throughout the year, except in Lent*⁴, which exception was omitted in the rubric of Edward's Second Prayer-Book, 1552.

¹ See the *Three Primers of Henry VIII.*, Oxford Edition, pp. 85 and 464. In two Irish MSS., not later than the 10th century (transcribed by Dr Todd in the *Cambridge Journal of Philology*, No. II. pp. 271 sqq.), it is entitled *Hæc est laus sanctæ Trinitatis, quam Augustinus sanctus et Ambrosius composuit*.

² See Guericke's *Antiq.* p. 209, n.

³ See Palmer's *Orig. Liturg.* I. i. 11; Bingham *Antiq.* XIV. ii. 9. It may, however, represent a still more ancient Hymn, of which traces are to be found in Cyprian A.D. 252, and the Morning Hymn of the Alexandrine MS. of the Scriptures, preserved in the British Museum. See the *Annotated Prayer-Book*, p. 11.

⁴ The rubric of the Sarum Breviary appointed it at Matins on Sundays and Festivals, except in Advent, and from Septuagesima to Easter, and some other days.

3. **Its Divisions.** This ancient Hymn may be said to consist of three parts:—

- (a) *An Act of praise* offered to God¹, the Father everlasting, by us and by all creatures, as well in heaven as in earth, Angels and Archangels, Cherubin and Seraphin, the glorious company of the Apostles, the goodly fellowship of the Prophets, the noble² army of Martyrs;
- (b) *A Confession of Faith* on the part of "The Holy Church throughout all the world" (1) in the three Persons of the blessed Trinity, *the Father of an infinite³ Majesty, His honourable⁴, true, and only⁵ Son, and the Holy Ghost, the Comforter*, and (2) more largely in

¹ Lord God of Sabaoth = *Lord God of hosts*. It is the Greek form of the Hebrew word *tsabð*, "armies." Comp. 1 Sam. xii. 9; 1 Kings i. 19. In the English Bible it occurs only twice, Rom. ix. 29; James v. 4. See Smith's *Dictionary of the Bible* sub voc.

² In Latin this clause runs "*Te Martyrum candidatus laudat exercitus*." *Candidatus* = *clothed in white*, Comp. Plaut. *Rud.* I. 5, 12; Suet. *Aug.* 98. The Pre-Reformation versions rendered it "Thee preisith the *white* oost of martirs." See Maskell's *Prymer*, p. 13, and pp. 229, 231. In Marshall's *Primer*, 1535, it is translated *The fair fellowship of martyrs praise thee*. The allusion appears to be to Rev. vii. 9, 14. See Appendix III.

³ Lat. *immense majestatis*; the same word *immensus* (fr. in *not* and *metior I measure*) in the Athanasian Creed is translated *incomprehensible* = "that which cannot be comprehended or contained within limits," as *immensus* = "that which cannot be measured," or "circumscribed." Hence in Hilsey's *Primer* (1539) the clause runs, "The Father is *immeasurable*, the Son *immeasurable*, the Holy Ghost *immeasurable*." Bacon uses *comprehend* in the sense of *including*; "That that is, is between Superiour and Inferiour, whose Fortunes may *Comprehend* the One the Other." Essay XLVIII.

⁴ Lat. *venerandum* = *deserving honour, worship, and adoration*.

⁵ Lat. *unicum*; in the Irish MS. *unigenitum*.

the Son, and particularly His divinity, His incarnation¹, His death², His session at the right hand of God, and His future return to judgment; ✕ ✕.

(c) *A Prayer* grounded upon it addressed to the Son:—

- (1) For *all His people*, whom He has redeemed with His precious blood that they may be preserved here, and numbered³ hereafter with the Saints in glory everlasting;
- (2) For *ourselves*, who day by day magnify Him, and ever worship His Name, that we may be kept from future sin, and pardoned⁴

¹ Tu, ad liberandum, suscepturus hominem, non horruisti Virginis uterum=*Thou, being about to take manhood upon Thee, didst not abhor the Virgin's womb.* In the pre-Reformation Versions this ran, "Thou wert not skoymus (or skoymes) to take the maydenes wombe, to delivere mankynde." Skoymus=*squeamish*; Dan. *Swaalm*=choking vapour; Germ. *qualm*, smoke. Halliwell identifies it with Squaumish, citing "Thou art not skoymose thy fantasy for to tell;" Bales, *Kynge Johan.* p. 11. See Appendix III.

² "When Thou hadst overcome the sharpness of death" is in the Latin *Tu devicto mortis aculeo* (aculeus=*a sting*). In Marshall's Primer it is rendered *death's dart overcome*. For the sting or dart of death, compare 1 Cor. xv. 55, *O death, where is thy sting?* (Gr. κέντρον); 1 Cor. xv. 56, *The sting of death is sin*; hence the frequent representation of Death armed with a dart, as in Holbein's *Dance of Death*.

³ Previously to A.D. 1492, all the Lat. MSS. rendered this verse "*Æterna fac cum sanctis tuis gloria munerari*"=to be rewarded. Similarly in the Prymer of the xivth century "Make hem to be rewardid with the seyntis in bliase, with everlastinge glorie;" See Maskell's *Mon. Rit.* p. 15, 230, 232.

⁴ "Let Thy mercy lighten upon us" is in Latin *Fiat misericordia tua, Domine, super nos*. Lighten is from the A.-S. *lihtan*=*"to alight"* or *"descend upon,"* and has nothing to do with light or brightness. Compare the expression *light upon*, Ruth ii. 3; 2 Sam. xvii. 12; "He *lights* in to helle"=He descended into hell, *Old English Homilies*, Pt. ii. p. 217.

for what is past, because we¹ trust in Him.

4. **Benedicite.** Besides the *Te Deum* the First Prayer-Book of 1549 ordered that during Lent should be said or sung the Hymn or Psalm *Benedicite Omnia Opera*. This is also called the *Canticum Trium Puerorum*, or *Song of the Three Children*, that is, the Jewish youths Shadrach, Meshach, and Abednego (also called Ananias, Azarias, and Misael), while in the burning fiery furnace, into which they were cast by Nebuchadnezzar (Dan. iii. 19—25). It is not found in the Hebrew Version of the Book of Daniel, but is part of the Greek addition to it in the Septuagint Translation. It is a paraphractical exposition of the cxlviiith Psalm, and was used as a Hymn in the later Jewish Church, and was commonly sung in the Christian Church in the 4th century.

5. **Its Division.** The rubric of 1549 enjoining its use during Lent was done away in 1552, and now there is no express order of the Church as to the seasons when it is to be used. It is, however, deemed more suitable

¹ In *te*, Domine, speravi; non confundar in æternum. This in the Prymer ran, "be I not *schent* withouten ende." Schent from A.-S. *scendan* = *to ruin, destroy*. Compare Morris' *Specimens of Early English*, p. 25, line 210, and note. For the meaning of *confound*, compare Jer. i. 17. "Be not dismayed at their faces, lest I *confound* thee (marg. *break in pieces*) before them." Coming from the Latin *confundere* it = (1) *to pour together*, (2) *to mix in disorder*, (3) *to throw into confusion*, (4) *to destroy*. For the third meaning compare the Athanasian Creed, "*neither confounding the Persons, nor dividing the substance*." For the fourth meaning, which is the meaning in the *Te Deum*, compare Shakspeare, *Merchant of Venice*, III. ii. 278,

"Never did I know

A creature, that did bear the shape of man,
So keen and greedily to *confound* a man."

Also *Macbeth*, iv. i. 53; *King John*, v. vii. 58.

for Lent than the exalted and jubilant adoration of the *Te Deum*, and certainly is better adapted to the first Lessons of some particular days, as, *e. g.* Septuagesima Sunday and the Nineteenth Sunday after Trinity. In this Canticle

- (1) We first call upon the angels and the heavens, in which they dwell, to praise and bless the Lord, and then on all that those heavens contain, the waters above the firmament, the sun, the moon, and the stars ;
- (2) Then we turn to the "works of the Lord" upon the earth, showers and dew, wind and storm, fire and heat, winter and summer, frost and cold, ice and snow, nights and days, light and darkness, lightnings and clouds, the earth and all that is upon it, mountains and hills and all green things, wells and seas and floods ;
- (3) From these inanimate, we turn to the animate "works of the Lord," and call upon the whales and all that move in the waters, the fowls of the air, the beasts and cattle to praise Him ;
- (4) And lastly we turn to our fellowmen, and call upon them generally as the children of men and specially as a people dedicated to God, the priests and servants of the Lord, on the spirits of the just made perfect, and holy and humble men of heart now living like Ananias, Azarias, and Misael, to "praise Him and magnify Him for ever¹."

¹ As this is a Jewish Hymn and there is no mention made in it of the Trinity it is followed by the *Gloria Patri*, which is omitted after the full enunciation of Christian doctrine in the *Te Deum*. These two canticles are the only portions of the kind, appointed in the English Service-Book, which are not taken out of Canonical Scripture.

6. **The Benedictus.** At the close of the Second Lesson in the Morning Service, which is, except on certain special days, always taken from the Gospels or the Acts of the Apostles, two Canticles are appointed, the *Benedictus* or the *Jubilata*. The Psalm *Benedictus*, or, as it was called in the Old Offices, the "Song of the Prophet Zacharias," was directed in Edward's First Prayer-Book to be used *throughout the whole year*, and entitled in one edition of it "*A Thanksgiving for the performance of God's promises.*" Nor is the title inappropriate. For as by singing the *Te Deum* after the first Lesson from the Old Testament we acknowledge that the ancient promises were fulfilled in the incarnation and atonement of the Saviour, and show forth the glory of the Eternal Trinity, so after the second Lesson from the histories of the New Testament, we praise God for the fulfilment of His promises, in the inspired words of the father of John the Baptist. Filled with the Holy Ghost (Lk. i. 67) he declared that *the horn of salvation* so long promised to mankind had been at length *raised up in the house of God's servant David*; that the words spoken *by the mouth of His holy Prophets since the world began* were fulfilled; and that his son was born to be the forerunner of the Highest, *to go before the face of the Lord to prepare His ways*¹ (Lk. i. 68—79).

7. **Jubilata Deo.** It will sometimes happen, in the course of reading the daily Lessons according to the Calendar, that the chapter containing this Song of Praise will be read in the Second Lesson, or as the Gospel of St John Baptist's Day. At the revision,

¹ "It is the last prophecy of the Old Dispensation, and the first of the New; and furnishes a kind of key to the Evangelical interpretation of all prophecies under the one by which they are connected with the other." Blunt's *Annotated Prayer-Book*, p. 16, n.

therefore, of the Prayer-Book in 1552, the Hundredth Psalm was added in this place, to be used instead of the *Benedictus*. It is a jubilant song of praise for Creation and Providence. It is scarcely fitted for a solemn penitential season, but, inviting, as it does, all nations to praise God, harmonizes well with the season of Epiphany, and is always ordered, together with the *Te Deum*, on the occasion of a solemn thanksgiving.

CHAPTER VI.

THE CREED, OR PROFESSION OF FAITH.

1. **The Creeds.** At this point, according to very ancient usage, follows the Fourth part of the Service, *the Profession of Faith*, or *recitation of the Creed*, so called in the Roman Church from the Latin word *Credo*, just as the Lord's Prayer was called *Pater-Noster*, and the Psalms were known by their opening Latin words.

2. **Their Origin.** From the earliest times all, who sought to be baptized, were required to learn¹ and make known a public *profession of their faith*, when admitted to this holy Sacrament. The earliest name of such a profession of faith, or Creed, was Σύμβολον, *Symbolum*, a *Symbol*, denoting either (1) a *summary* of Christian doctrine, or (2) a *sign* or *watchword*², whereby Christians were distinguished from heathens and unbelievers. At first these Creeds were very brief and simple³, but, as the Church spread more widely, it

¹ Hence the Creed is called Μάθημα, Γραφή; See Bing-ham, *Antiq.* x. iii. 3, 4; Harvey, *Hist. of the Creeds*, pp. 26 sqq.

² See Bp. Browne *On the Articles*, Art. VIII.

³ The first traces of Creeds may be found in such passages as (α) 1 Cor. xv. 3—8; (β) 1 Tim. iii. 16. See Heurtley's *Creeds of the Western Church*; Guericke's *Antiq.* p. 227.

became necessary, in consequence of false teaching, to make them more precise and definite, and so they were gradually enlarged, and assumed their present forms.

3. **The Apostles' Creed.** Such Confessions of Faith are given us in the first centuries by Irenæus (cir. A.D. 180), by Tertullian (A.D. 203), afterwards by Cyprian (A.D. 248), and Augustine (A.D. 393—421). What is commonly called *the Apostles' Creed* is the Roman or Italian Creed, and is found in the exposition of Rufinus of Aquileia. It is called *the Apostles' Creed*, not because it was drawn up by the Apostles, but either (1) because it contains the doctrines taught by them, and is in substance the same as has been used in the Church ever since their times; or (2) because the Church of Rome being the only Church in the West certainly deemed to have been founded by an Apostle, its see was called *the Apostolic See*, and its Creed the *Apostolic* or *Apostles' Creed*¹.

4. **The Nicene Creed.** The Nicene Creed was first drawn up at the Council of Nice in Bithynia, convened by the Emperor Constantine², A.D. 325, and afterwards enlarged at the Council of Constantinople, convened by Theodosius A.D. 381, and is the Creed adopted by the Greek Churches. It was especially designed to counteract the false teaching of those who, like Arius and Macedonius, taught that our Lord Jesus Christ was not the only-begotten Son of God, and therefore not God, and that the Holy Ghost was a creature. Hence it treats fully of the Godhead of these two Persons in the blessed Trinity, saying of the Son that *He was begotten of the Father before all worlds, God*

¹ See Bp. Browne on Article VIII.; Heurtley's *Creeeds of the Western Church*, p. 26; Bingham, *Antiq.* x. 3, 45.

² See Stanley's *Eastern Church*, pp. 141, 142; as then drawn up it concluded with the clause, *I believe in the Holy Ghost*. See Appendix V.

of¹ God, Light of Light, very² God of very God; begotten not made; being of one substance with the Father; by whom³ all things were made: and of the Holy Ghost that He is the Lord⁴ (i.e. the Lord God) and the Giver of life, Who proceedeth from the Father and the Son⁵, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets.

5. **The Athanasian Creed.** What is commonly termed *the Creed of St Athanasius*⁶, a great bishop of Alexandria in the fourth century, is so called, not because it was drawn up by him, for it was not composed till at least a hundred years after his death, but because it prominently asserts and enlarges upon those great truths which he spent his life in defending, the doctrines of the Holy Trinity and of the union of the Godhead and Manhood in our Lord Jesus Christ. It was drawn up in Latin, probably in Gaul, either, as some

¹ In Greek Θεὸν ἐκ Θεοῦ = *God from God*; Φῶς ἐκ φωτός = *Light from Light*.

² In Greek Θεὸν ἀληθινὸν ἐκ Θεοῦ ἀληθινοῦ = *true God of (from) true God*. Very = "true" "real" from the Latin *verus*, Fr. *vrai*; comp. Gen. xxvii. 21; Jn. vii. 26.

³ This article refers to the Son and not to the Father, of whom it has been already said. It contains in fact the words of St John i. 3, *All things were made by Him* (the Word); and *without Him was not anything made that was made*; with which compare Heb. i. 2; Rev. iv. 11.

⁴ In Greek Τὸ Κύριον, καὶ τὸ ζωοποιόν.

⁵ The words *Filioque*, and *from the Son*, are not in the Nicene Creed, but were gradually adopted in the West. They first appear in the acts of an assembly of bishops at Braga, A. D. 412. Their use gave rise to the great schism between the East and the West, A. D. 1058. See Hardwick's *Middle Ages*, pp. 195, 298, and the notes.

⁶ See the Rubric of 1552 before the Athanasian Creed. In Bishop Hilsey's *Prayer* it is called the "*Symbole or Crede of the great Doctour Athanasius*."

think, by Hilary of Arles, A.D. 429, or, as others, by Victricius, Bishop of Rouen, A.D. 401.

6. **The Athanasian Creed sung publicly.** The Creed that was sung publicly in the Matin Offices of the Mediæval Church was the Athanasian. In the English Churches this had been the custom ever since the year A.D. 800, and probably long before that date¹. In the Sarum Breviary it was appointed to be sung daily "at Prime," after the Psalms and before the Prayers. In the Roman Breviary it is ordered to be used on Sundays only². In the First Prayer-Book of 1549 the Apostles' Creed was appointed to be said ordinarily in this part of the Service, and the Athanasian Creed in its stead upon the six Festivals of Christmas, Epiphany, Easter, Ascension, Pentecost, and Trinity. The Rubric of Edward VIth's Second Prayer-Book added seven saints' days to these Festivals³, so that the Creed should be used at intervals of about a month throughout the year.

7. **The Nicene Creed** was first ordered to be recited in the Eucharistic Office in the Eastern Church by Peter, surnamed the Fuller, Bishop of Antioch, A.D. 471, and his example was followed A.D. 511 by Timothy, Bishop of Constantinople. Somewhat more than seventy years afterwards the custom was adopted in Spain, to bring the people back to the true faith after the Arian Gothic invasion, and the third Council of Toledo (A.D. 589) ordered it to be sung aloud by the people before the Lord's Prayer was said⁴. A similar reason induced the Gallican Church to order its public

¹ It is found in MS. Psalters of the 7th and 8th centuries.

² The reformed Breviary of Quignonez had appointed the Athanasian Creed on Sundays, and the Apostles' Creed on week-days.

³ See the Rubric before the Athanasian Creed.

⁴ See Procter, *On the Book of Common Prayer*, p. 229 n.

recitation in the time of Charlemagne¹. Hitherto the Church of Rome, being free of the taint of Arianism, had retained only the Apostles' Creed, and the constant public use of the Nicene Creed in the Roman Liturgy was not adopted till A.D. 1014.

8. **The Apostles' Creed** was used in the Anglo-Saxon Office of Prime, and was constantly repeated in the Mediæval Offices of Matins, Prime, and Compline. But it was said, together with the Lord's Prayer, privately by the choir at Matins, and inaudibly by the Priest at the beginning of the Prayers at Prime and Compline. Only at the words *The resurrection of the body* did he raise his voice, to which the choir responded in the concluding words *And the life everlasting. Amen*². In our present Prayer-Book the Rubric directs that the Apostles' Creed shall *be sung or said by the Minister and the people*, and that it is to be repeated standing, to express our resolution to hold fast the true faith.

CHAPTER VII.

THE PRAYERS.

1. **The Salutation.** After the public recitation of the Creed follows, according to the order of the Mediæval Services, *the Prayers*, during which the rubric directs that all shall devoutly kneel. The transition³ from the former to the present portion of the

¹ In this country the Nicene Creed was sung at Mass, being probably received from the Gallican Church.

² This custom originated in the concealment of these formularies from the heathen and from the catechumens who were not prepared for baptism,—a practice of early times, but of later introduction than the use of these formularies themselves in the Daily Offices; See Bingham *Antiq.* x. 5; Freeman's *Principles of Divine Service*, pp. 97, 227.

³ Just as the *Hallelujah* marked the transition from *Penitence* to *Praise*; see above p. 72.

Service is marked by the mutual salutation¹ of Minister and people :

The Lord be with you.

Answer. *And with thy spirit,*
and is to be said while they are still standing.

2. **The Lesser Litany.** And now that we are on the point of asking of God "those things which are requisite and necessary as well for the body as the soul," the words *Let us pray* exhort us to earnest and devout attention. The Prayers commence with the *Lesser Litany*, the *Lord's Prayer*, and the *Versicles*. (1) The Lesser Litany is the prelude to *supplication*, just as the Doxology is to the *Praise* of the Service², and being addressed to each Person of the Holy Trinity, by its three clauses it fixes the object of Christian worship³. (2) The Lord's Prayer is directed in the rubric to be said by the Minister, Clerks⁴, and people, with a loud voice, as a corrective, doubtless, to the Mediæval practice of repeating it inaudibly⁵. (3) The Versicles are a small selection from the *Preces* said daily in the Mediæval Offices of Prime and Compline, and also at

¹ The Greek Form is *Εὐχήνη πᾶσι*. Answer, *Καὶ μετὰ πνεύματος σου*; comp. Ruth ii. 4; Jn. xx. 19, 26; 2 Thess. iii. 16. Hence the Latin *Pax vobiscum*.

² See above p. 71.

³ In the old offices, each clause was usually thrice repeated. The Greek Versicle *Κύριε ἐλέησον* was retained untranslated in the Latin Church.

⁴ The Clerks here spoken of were an inferior class of Ministers, sometimes, but not always in Holy Orders, of whom every Incumbent, before and immediately after the Reformation, had at least one to assist him in the performance of Divine Service. With the office of *Clerk* was combined that of *Aquabajalus* (who carried the Holy Water before the Priests), and thence our Parish Clerks, who are still in a few Churches *Clerks in Orders*, took their rise. See Burn's *Eccl. Law*, III. 82; Trollope *On the Liturgy and Ritual*, p. 113.

⁵ See above, p. 70.

Lauds and Vespers on week-days. Though apparently derived from this source, they were altered by the introduction of words from the Psalms¹, whence they were originally taken.

3. **The Collects** occupy the same position in our Prayer-Book, in which they stood before the Reformation, viz. after the Versicular Prayers. The etymology of the word Collect is extremely doubtful. (1) Some suppose them to be so called because they are *collected* out of the portions of Scripture appointed for the Epistle and Gospel of the day, or bear upon the particular duty therein enforced or illustrated². (2) Others suppose they derive their name from the fact that they are repeated by the Minister *super collectam populi*, over or in behalf of a collected assembly of worshippers. (3) Others again find the origin of the name in the fact that several petitions are therein *collected* or comprised in a brief summary.

4. **Their Characteristics.** Collects may be regarded as brief but impressive Prayers, severally addressed to God through Christ, but sometimes to Christ Himself, and comprising (1) a petition for some special temporal or spiritual benefit, and (2) assigning the motive for asking it. Those contained in the Prayer-Book are of great antiquity; forty-seven being taken from the Sacramentary of Gregory A.D. 590, who himself adopted them from formularies of still earlier date;

¹ (1) Ps. lxxxv. 7; (2) *Domine, saluum fac regem*, Sarum Brev. and Ps. xx. 9; (3) Ps. cxxxii. 9; (4) Ps. xxviii. 9; (6) Ps. li. 10, 11. The Fifth Versicle *Give peace, &c.* with its Response was an Antiphon belonging to the Collect for Peace. See Henry VIIIth's Primer, A.D. 1545. This Petition evidently supposes a state of war, and war seldom ceased in the rude times in which these Versicles were framed; the Response implies that God alone can give the victory which will secure peace as its result.

² See Trench's *Study of Words*, p. 213, Seventh Edition.

nine being taken from ancient sources though altered to the present form in 1662; while twenty-seven were newly composed at the Reformation, though on a groundwork of primitive models, or added at later Revisions.

5. **The Collects for Peace and Grace.** Of these Collects the Rubric directs that three shall follow the Versicular Prayers; "the first of the day, which shall be the same that is appointed at the Communion; the second for Peace; the third for Grace to live well; and the two last Collects shall never alter, but daily be said at Morning Prayer throughout all the year." The Collect for *Peace* is thoroughly appropriate to the commencement of the day¹ and to entering upon the business of the world, for in it we pray that we may be "defended in all assaults of our enemies," and surely trusting in the defence of the Most High "may not fear the power of any adversaries." In the Collect, *for Grace*, we pray that during the day, to the beginning of which we have been safely brought, we may "fall into no sin, neither run into any kind of danger," but that all our doings may be ordered² by the governance³ of our heavenly

¹ In this Collect occurs the expression "in knowledge of whom standeth our eternal life;" which in the Latin is "quem nosce vivere, cui servire regnare est," = Jn. xvii. 3. For the use of *standeth* here = consisteth, compare (1) 1 Cor. ii. 5; "that your faith should not *stand* in the wisdom of men, but in the power of God;" (2) Lk. xii. 15, as quoted by Latimer, "For no man's life *standeth* in the abundance of the things which he possesseth." Compare also (1) Cranmer's Letter to the Devonshire rebels, "*Standeth* it with any reason to turn upside down the good order of the whole world?" (2) Taverner's *Postils*, p. 176, "In *thys standeth* the continual pardone of our dayly offences, in *thys resteth* our justification;" and (3) Latimer, *Letter to Cromwell*, Dec. 24, 1538, "In *this standeth* much the stay of my house." See also *The Bible Word-Book*, p. 454.

² Ordered = "arranged," "guided," comp. Judg. xiii. 12; 1 Kings xx. 14, "who shall *order* the battle?" Ps. l. 23,

Father, "to do always that⁴ is righteous in His sight."

CHAPTER VIII.

THE PRAYERS CONTINUED.

1. **The Five Prayers.** At this point the Order of Morning Prayer ended until the last Revision in 1661¹. In the Scotch Prayer-Book², however, of 1637 the following Rubric prepared the way for the present usage:—"After this Collect ended, followeth the Litany; and if the Litany be not appointed to be said or sung that morning, then shall next be said the Prayer for the King's Majesty, with the rest of the prayers following at the end of the Litany, and the Benediction." The present Rubric directs:—"In *Quires and Places, where they sing, here followeth the Anthem. Then these five Prayers following are to be read here, except when the Litany is read; and then only the two last are to be read, as they are there placed.*"

"to him that ordereth his conversation aright will I shew the salvation of God." "Let us, therefore, *order* ourselves so that we may say it worthily as it ought to be," Latimer's *Sermons*, p. 377; "I see the Queen's Majesty so much misliking of the Earl of Desmond, as surely I think it needful for you to be very circumspect in *ordering* of the complaints exhibited against him;" Cecil to Sidney, Oct. 20, 1566.

² For *Governance*=direction Lat. "*moderamine*" Comp. 2 Esdr. xi. 32; 1 Mac. ix. 31.

"Eterne God, that thurgh thy purveance
Ledest this world by certain *governance*."

Chaucer, *Franklin's Tale*; see *The Bible Word-Book*, p. 233.

⁴ That=*that which*; comp. Ruth ii. 17; Neh. v. 9;

"For he wold have *that* is not in his might."

Chaucer, *Wife of Bath's Tale*.

"That you may do *that* God commandeth, and not that seemeth good in your own sight without the word of God."

Latimer, *Rem.* p. 308; *Bible Word-Book*, p. 480.

¹ See above, p. 57.

² See above, p. 39.

2. **Prayer for the King's Majesty.** These Five Prayers are of the nature of the Mediæval *Memoriae* or *Commemorations*, and the first of them is a *Prayer for the Queen's Majesty*¹. The earliest form of this Prayer occurs in two little volumes printed about the year 1548. It was not inserted in the Prayer-Books of Edward VI., but was placed in the Primer of 1553, but in the reign of Elizabeth, having been altered and shortened, it was placed with the Prayer for the Clergy and People before the Prayer of St Chrysostom at the end of the Litany, whence it was removed in 1661 and placed as it now stands.

3. **The Prayer for the Royal Family** was added among the Collects at the end of the Litany in 1604. Approved, if not composed by Archbishop Whitgift, it was placed in the Prayer-Book among the changes "made by way of explanation," after the Hampton Court Conference², and was then entitled *A Prayer for the Queen and Prince, and other the King and Queen's children*. It then commenced with the words *Almighty God, which hast promised to be a Father of thine elect and of their seed*, but was altered to its present form *Almighty God, the fountain of all goodness*, about the year 1633³.

4. **The Prayer for the Clergy and People** may be traced back as far as the Fifth century. It was translated from the Sacramentary of Gelasius in the reign of Elizabeth, and introduced into the Prayer-Book

¹ Prayer for kings and those in authority is enjoined by St Paul (1 Tim. ii. 1, 2). The following was the Prayer used in camp by the order of the Emperor Constantine: *Σὲ μόνον οἶδαμεν Θεόν· σοῦ πάντες ἐκέται γενόμεθα· τὸν ἡμέτερον βασιλέα Κωνσταντῖνον, παῖδάς τε αὐτοῦ θεοφιλεῖς, ἐπὶ μήκιστον ἡμῖν βίον σώσον καὶ νικητὴν φυλάττεσθαι.*

² See above, p. 36.

³ See Cardwell's *Conferences*, pp. 234sq.; Procter, pp. 241, 242.

with the Collect, *O God, whose nature and property, &c.*, at the end of the Litany. In accordance with primitive practice, it is a Prayer for Clergy¹ and people that He, who alone worketh great marvels, will send down upon them the healthful Spirit of His grace, and that they may truly please Him, will pour upon them the continual dew of His blessing.

5. The Prayer of St Chrysostom is found in the Liturgies of Basil and Chrysostom, but not in the earlier MSS. of them. It is doubtful, therefore, whether its composition can be distinctly traced to either of these Fathers, but without dispute the Prayer has been very

¹ The words "Send down upon our Bishops and Curates" are liable to be misunderstood. The Latin *super famulos tuos pontifices* is a guide to their true meaning. "Curates" is here used in its literal sense = "one who is entrusted with the *cura* (cura) or *cure* of souls," and includes all the parochial Clergy as distinguished from the Bishops. Comp. the French *curé*; and the following passages:

"To bischopis and *curatis* þat han kepinge,
It is her charge, and to lordis also."

Hymns to the Virgin and Christ, p. 37.

"Wharefore þou preste *curatoure*,
ȝef þou plesse thy sauoure
ȝef thou be not grete clerk,
Loke thou mooste on thys werk."

Myrc's Instructions for Parish Priests, p. 2.

"Wee will that our *curate* shal minister the Sacrament of Baptism at al times, as well in the week day, as on the holy day." Sixth Article of the Devonshire Rebels, A. D. 1549.

"The saide abbot of Hyde canne show you of a *curat*, and well learned in my diocese, that exhorted *his parisheners* to beleve contrary to the Catholic faith." Nykke, bishop of Norwich, *Letter to Archbishop Warham*, A. D. 1530.

"He commeth therefore to the banket, and accordynge to hys maner, breaketh and distributeth bread with hys own handes vnto them and also fyshe, by this facte teachynge all such as be hys disciples and followers, whom he hathe chosen to be the *curates* and feders of his churche." Taverner's *Postile*, p. 223.

anciently used in the middle of the Liturgies which bear their names. When Cranmer revised the Litany in 1544¹, he placed this prayer at the end of the Litany. In 1661 it was placed at the close of the daily Morning and Evening Prayer, where it is peculiarly appropriate; for being addressed immediately to Christ, who has promised that when two or three are gathered together in His Name, He will grant their requests (Mtt. xviii. 19; comp. Exod. xx. 24), it prays for the fulfilment of the desires and petitions of His servants as may be most expedient for them, granting them in this world the knowledge of His truth, and in the world to come, life everlasting.

6. **The Benediction.** In the time of Moses and Aaron an express command was given that the people should be dismissed with a sacerdotal benediction. The words of this benediction were dictated to the Hebrew Lawgiver (Num. vi. 22, 23): *The Lord bless thee, and keep thee: the Lord make His face to shine upon thee, and be gracious unto thee: The Lord lift up His countenance upon thee, and give thee peace* (Numb. vi. 24—26). The triple repetition of the sacred name of Jehovah, which is used in this Levitical Formula, is replaced by one which distinctly recognises the Christian doctrine of the Trinity, and the appropriate Prayer of Benediction, with which St Paul closes many of his Epistles (2 Cor. xiii. 14), forms the close of our Daily Morning and Evening Prayer².

¹ See above, p. 17.

² It was also used in the Liturgies of Antioch, Cæsarea, Constantinople, and Jerusalem.

PART II.

THE EVENING PRAYER.

1. **The Greater Portion** of the Order for Evening Prayer is the same as that for the Morning. It will be only necessary, therefore, to examine those portions, where there is any difference between them.

2. **The Order for Evening Prayer** was called "Evensong" in the First Prayer-Book of Edward VI., and is formed upon the ancient Offices of Vespers and Compline. The Sentences, Exhortation, Confession, and Absolution were appointed to be said before the commencement of the Service in the Second Prayer-Book, 1552, but were not printed at the beginning of Evening Prayer until the last Revision in 1661¹.

3. **Absence of the Venite.** At the close of the Salutation between the Minister and the People, the rubric directs, "*Then shall be sung or said the Psalms in order as they are appointed.*" Here the *Venite* is omitted, and the Psalms commence without that Invitation to Praise, which, as we have seen², distinguishes the Service of the Morning. In fact the *Venite* has never been used before the Psalms of the Evening, and the invitation which it offers, to join in setting forth God's most worthy praise, is considered to extend throughout the day.

4. **The Magnificat.** The reading of the first Lesson from the Old Testament is followed by the *Magnificat*, or *The Song of the Blessed Virgin Mary*³, which has been sung at Vespers as long as the Service can be

¹ See above, pp. 56, 57.

² See above, p. 72.

³ In Marshall's Primer it is called *The Song of our Lady*; in Henry VIIIth's Primer *The song of Mary, rejoicing and praising the goodness of God*; Burton's Primers, p. 476.

traced in the Western Church, while on the other hand in the Eastern Church it is sung among the Canticles of the Morning¹. The position it occupies in our Service is one of great significance. For after the reading of a Chapter from the Volume that contains the promises of Redemption made by God to the fathers of the Old Dispensation, we celebrate in the words of her, who was privileged to become the mother of her Lord, the fulfilment of the Divine Promises; we acknowledge that remembering His mercy He hath holpen² His servant Israel; and for all these gracious acts of mercy, which each person of the Godhead joins in bestowing, we end by giving glory to the Holy Trinity.

5. *Cantate Domino*. This Canticle only was appointed to follow the Lesson from the Old Testament in the First Prayer-Book of Edward VI. In that of 1552, for variety and in accordance with the ancient rule³ that Psalms and reading of Scripture should be alternated, the Rubric directed that the xcviith Psalm might be sung, *except on the nineteenth day of the month, when it is read in the ordinary course of the Psalms*. It had not been sung among the Psalms of Vespers or Compline in the Mediæval Services, but it is appropriate, especially during the season of Epiphany, as a

¹ Procter, p. 244.

² Holpen = *helped*; comp. Ps. lxxxiii. 8, "Assur also is joined with them; they have *holpen* the children of Lot;" Dan. xi. 34, "Now when they shall fall, they shall be *holpen* with a little help;" see also Isai. xxxi. 3. The word is the old form of the past participle of the verb *help*; A.-S. *helpan*, pp. *holpen*. See *The Bible Word-Book*, pp. 255, 256, and compare

"And specially, from every schires ende
Of Engelond, to Canterbury they wende,
The holy blisful martir for to seeke,
That hem hath *holpen* when that they were seeke."
Chaucer, *The Prologue*, 15—18.

³ See above, p. 80.

song of praise¹ for the announcement of salvation, and an acknowledgment that by the incarnation of His blessed Son God *hath done marvellous things, hath with His own right hand, and with His holy arm gotten Himself the victory, and openly shewed His righteousness in the sight of the heathen.*

6. *Nunc Dimittis.* After the Second Lesson from the Apostolical Epistles follows the *Nunc Dimittis*, or *The Song of Simeon* (Lk. ii. 29), which has been sung at Evening Prayer from very early times. Its position is no less significant than that of the *Magnificat*. The Epistles to the various Churches are a standing monument that the Gospel proved itself a *Light to lighten the Gentiles*. In the words of the aged saint, therefore, who was privileged to take the infant Saviour in his arms, (1) we acknowledge that our eyes, like his, have seen the long-promised Salvation of God, which He prepared before the face of all people; and (2) we express our readiness to receive this Salvation to ourselves, and our faith that by so doing we may hope to have peace in our death, of which every night brings a type in sleep.

7. *Deus Misereatur.* In place of the *Nunc Dimittis* the Rubric of King Edward's Second Prayer-Book directs that the *Deus Misereatur*, or the Sixty-seventh Psalm may be used, except on the Twelfth Day of the Month. This Psalm of mingled prayer, prophecy, and

¹ In the Prayer-Book Version of this Psalm occurs the word *shaums*, for which the Authorized Version has *with sound of cornet*. The *shaum*, also used in the forms *shalm*, *shalmie*, Fr. *chalmie*, *chalemelle* (fr. *calamellus* dim. of *calamus*) is a musical instrument resembling a clarionet. Compare:—

"The shreyffes and the althermen toke barge at the iij Cranes with trumpets and *shalmes*, and the whetes play-byng." Machyn's *Diary*, p. 96.

"With *shaumes*, and trumpets, and with clarions sweet." Spenser, *F. Q. I.* 12, 13.

See *The Bible Word-Book*, p. 433.

praise is as suitable for the use of the Christian as of the ancient Jewish Church, where it was first sung. For in it (1) we *pray* that God will be *merciful unto us and bless us*, that *His way may be known upon earth, His saving health among all nations*; (2) we call upon the peoples and the nations to *rejoice, be glad, and praise Him*; and (3) we avow our belief that He will *judge the folk righteously, and govern the nations upon earth, that God, even our own God, will give us His blessing, and that all the ends of the world shall fear Him*.

8. **The Collect for Peace.** At this point, in accordance with the Mediæval Order, the First Prayer-Book of Edward VI. inserted Prayers and Collects. The Second Prayer-Book of the same king introduced the Apostles' Creed here, as in the corresponding part of the Morning Service. The repetition of the Creed is followed by (1) the Lesser Litany, (2) the Lord's Prayer, and (3) the Versicles, and to these succeed (1) the Collect for the *Day*, (2) the Collect for *Peace*, and (3) that for *Aid against all perils*. Both of these latter Collects are taken from the Sacramentary of Gelasius, A.D. 494, the first being used in the Sarum Breviary¹ as the fourth Collect after the Litany, the second as an Evening Collect.

9. **The Fixed Collects.** There is a close resemblance between these ancient daily Collects of Morning and Evening Prayer. In the first of each pair the subject is the same, *the peace which the world cannot give* (Jn. xiv. 27), but the words are different and adapted to the respective periods of the day. In the

¹ Where it runs, "Deus a quo sancta desideria, recta consilia, et justa sunt opera, da servis tuis illam quam mundus dare non potest pacem; ut et corda nostra mandatis tuis dedita, et hostium sublata formidine tempora sint tua protectione tranquilla." Brev. Sar. Psalt. fol. lx. *Litania*.

morning we pray for outward peace, to secure us against the troubles of the world; in the evening we pray for inward peace, to comfort and quiet our minds when we are to take our rest. In the second Collect of the Morning we pray that He, "who has brought us to the beginning of the day, will defend us in the same with His mighty power." In the second Collect¹ of the Evening we pray that, while the shades of night are fast falling, God will be pleased to defend us from all its perils and dangers, that *He who keepeth Israel and neither slumbereth nor sleepeth* (Ps. cxxi. 4, 5) will be our Keeper, and make us *to dwell in safety* (Ps. iv. 8).

PART III.

THE LITANY.

CHAPTER I.

ORIGIN OF THE LITANY.

1. **The Litany** brings us to a portion of the Service, which is complete in itself, which is often used as a separate Office, and which was not for some years universally read at the same time as the Morning Prayer.

2. **Its Derivation.** The word Litany itself is derived from the Greek *Λιτανεία*, which in its turn comes from *Λιτή*, a *prayer*, and primarily denoted *supplication* or *prayer generally*², and that public as well as private,

¹ It is to be noticed that this Collect has no preface or introduction; see above, p. 93.

² "Litany, which is a Greek word, and as much in English to say, a supplication or prayer, whereof it hath taken his name." See Hilsey's *Primer*, ed. Burton, p. 381. Comp. Homer, *Il.* ix. 581:

Πολλὰ δέ μιν λιτάνευε γέρον ἱππηλάρτα Οἰνεύς.
Il. xxiii. 196:

Πολλὰ δέ καὶ σπένδων χροστέφ δέπαϊ λιτάνευεν.
Comp. also Hom. *Il.* xxiv. 357; *Od.* x. 481.

in which general sense it appears also to have been used in the early Church.

3. **Processions.** About the Fourth Century, however, it began to be more specially applied to solemn Offices of Prayer performed with processions of the Clergy and people. Such processions took place at Constantinople in the time of Chrysostom, A.D. 398, but the service at these processions consisted chiefly of singing hymns.

4. **Joined with Prayers.** During the fifth and sixth Centuries, when the Roman Empire was tottering to its fall, and the general disorders of the times were heightened by unusual calamities, by the invasions of barbarians, and successions of droughts, pestilences, and earthquakes, these processions assumed a more solemn form. Joined with fasting and prayer they were celebrated on occasions of any peculiar emergency, of actual or impending calamity.

5. **Mamertus and the Rogation-days.** Thus on the occasion of a terrible earthquake at Constantinople in the year A.D. 430, a solemn procession of clergy and people was ordered to pass through the streets chanting Psalms and Anthems and crying, *Lord, have mercy upon us*. Again about the year A.D. 460, one Easter Eve, a terrible earthquake shook the church at Vienne on the Rhone. The people rushed out, leaving the bishop, Mamertus, alone before the altar¹. While kneeling there he formed the resolution of instituting a new form of supplication, and enacted that on the three days before Ascension Day, there should be solemn processions² to

¹ Gregor. Turon. *Hist. Francorum*, II. 34.

² As things invented to one purpose are by use easily converted to more, it grew that supplications with this solemnity for the appeasing of God's wrath, and the averting of public evils, were of the Greeke Church termed *Litanies*; *Rogations* of the Latine. Hooker, *Eccl. Pol.* v. 41, 2.

the nearest churches round with earnest prayers for the Divine mercy. The custom was quickly taken up. The days were called the "Rogation-Days," as they were the only days yearly set apart for such a service, and their observance spread rapidly throughout France, and thence found their way into the Anglo-Saxon Church.

6. **The Great Litany of St Mark's Day.** In the year A.D. 590, Gregory the Great on the occasion of a fatal pestilence at Rome instituted a solemn Litany. On St Mark's day, April 25, seven processions set out from different churches, and met in one principal church for a solemn service¹. This Litany was called *The Great Litany of St Mark's day*, and was introduced into England by a decree of the Council of Cloveshoo, A.D. 747. The service used during these processions and on Rogation-days appears to have consisted chiefly of Psalmody, Collects, and the repetition of *Kyrie Eleison*, "Lord, have mercy upon us²." In the English Church Litanies were said not only on the solemn Rogation-days but on the week-days during Lent, and the invocations³ were varied each day during the week.

7. **The English Litany** was originally intended to be used as a distinct Office. It was put forth, we have

¹ Seven years afterwards, A. D. 597, Augustine, whom Gregory had sent to England, entered Canterbury "cum cruce sancta et imagine regis Domini nostri Jesu Christi, hanc *latianiam* consona voce modulante, *Deprecamur te, Domine, in omni misericordia tua, ut auferatur furor tuus et ira tua a civitate ista, et de domo sancta tua, quoniam peccamus. Amen.*" Bede, *H. E.* i. 25.

² This was called the Litany as well as the procession itself; see Bishop Hilsey's *Primer*, p. 381. Compare also Fifth Article of the Devonshire Rebels, A.D. 1549. "We will have our old service of Matins, Mass, Evensong, and *Procession*, as it was before."

³ These in the 8th century included the invocation of saints, which had before been unknown.

seen above¹, as a separate Book by Henry VIII. in 1544, and in his Primer of 1545, is called "*The Common Prayer of Procession.*" In Edward's first Prayer-Book it was ordered to be said on Wednesdays and Fridays and to be succeeded by the first part of the Communion Office. In this Book it was printed after that Office, but in the Prayer-Book of 1552 it was placed where it now stands, with a rubric² directing that "it should be sung or said after Morning Prayer on Sundays, Wednesdays, and Fridays, and at other times when it shall be commanded by the ordinary³."

8. The Injunctions of Elizabeth, A.D. 1559, renewed the direction that it should be said "immediately before the time of Communion of the Sacrament;" and in 1571 Grindal, Archbishop of York, directed the Minister "not to pause or stay between the Morning Prayer, Litany, and Communion, but to continue and say the Morning

¹ See above, p. 17. That a pressure of calamities had much to do with our first Litany is clear from a letter of Henry VIII. to Cranmer, which he sent him with his translation of the Litany in 1544; "*Calling to our remembrance the miserable state of all Christendom, being at this present time plagued, besides all other troubles, with most cruel wars, hatreds, and disunions,.....the help and remedy hereof being far exceeding the power of any man, must be called for of Him who alone is able to grant our petitions..... Being therefore resolved to have continually from henceforth general PROCESSIONS in all cities, towns, and churches or parishes of this our realm,..... forasmuch as heretofore the people partly from lack of good instruction, partly that they understood no part of such prayers and suffrages as were used to be said or sung, have used to come very slackly, we have set forth certain goodly prayers and suffrages in our native English tongue, which we send you herewith.*" See Froude, Vol. IV. p. 482.

² See the Rubric in the Prayer-Book, and notice that it is also called a "*General Supplication.*" For the meaning of the word *General*, see above, p. 68, n.

³ Hence its use at Confirmations, Dedications of Churches, Coronations, and all services of an occasional character.

Prayer, Litany, and Communion, together, without any intermission; to the intent that people might continue together in prayer, and hearing the Word of God, and not depart out of the church during all the time of the whole Divine Service¹."

CHAPTER II.

DIVISION OF THE LITANY.

1. **Division of the Litany.** Our English Litany may be divided into five parts:—

- (1) *The Invocations;*
- (2) *The Deprecations;*
- (3) *The Obsecrations;*
- (4) *The Intercessions;*
- (5) *The Versicles and Prayers.*

2. **The Invocations**, in which are included the first four clauses of the Litany, are solemn and earnest appeals for mercy and pardon addressed to each Person in the Godhead, first separately² and then collectively, whereby each is made the object of devout worship. The ancient Litanies commenced with the form *Kyrie eleison*, each part of it being once or thrice repeated. This was done away in the English Litany of 1544, which commenced with the invocation of the several Persons of the Trinity, with the addition of the words, peculiar to it among all other Litanies, *miserable sinners*, in all

¹ Cardwell, *Doc. Ann.* lxxvi.

² In Latin the Invocations run, "*Pater de cœlis* (=ὁ Πατήρ ὁ ἐξ οὐρανοῦ=*which art in heaven* in the Lord's Prayer), *Deus, miserere nobis; Fili, Redemptor mundi, Deus, miserere nobis; Spiritus Sancte, Deus, miserere nobis.*" The position of *Deus* emphatically marks the Divinity of each Person of the Trinity.

the clauses, and *proceeding from the Father and the Son* in that relating to the Holy Ghost¹.

3. The Deprecations, in which are included the eight next clauses, are preceded by the Prayer *Remember not, Lord, our offences, &c.* This was inserted in the Litany of 1544 in the place of the old and short clause:—

Propitius esto: parce nobis, Domine.

It is the translation of an Anthem at the end of the Penitential Psalms and stood in the Breviary immediately before the Litany². The Deprecations themselves are fervent prayers for deliverance from evil in all its forms, and are more immediately addressed to the Second Person of the Trinity, who upon His Cross “made a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world³.”

4. The Evil around us, from which we pray to be delivered, is of many kinds⁴. (i) There is the original Author (Jn. viii. 44), and the constant Promoter of evil (1 Pet. v. 8), the Devil, our ghostly Enemy⁵, and therefore we pray to be delivered from his *crafts and assaults*.

¹ Next in the Old Litanies came the Invocation of Saints, beginning with St Mary and ending *Omnes sancti: orate pro nobis*. Only three such clauses were retained by the Reformers in the first Litany of 1544; they appeared also in Henry VIIIth's Primer of 1545, but were entirely omitted in the Litany of Edward VI.

² See Marshall's *Primer*, p. 124.

³ See the Prayer of Consecration in the Communion Office.

⁴ Evil ... mischief ... sin. Mischief (from the old French *meschef*, from *mis*, *ill*, and *chef* = Lat. *caput*, *the head*) = (1) *that which comes to a head or ends ill*; (2) *an ill consequence*; (3) *injury, damage*.

⁵ Compare the explanation of the petition *deliver us from evil* in the Church Catechism. For the use of ghostly = spiritual, compare Marshall's *Primer*, “Grant us *ghostly* eyes to see the beauty of virtue.....and *ghostly* lust and pleasure to muse and think of him,” Burton's *Primers*, p. 225.

(ii) There are the wages (Rom. vi. 23), or consequences of evil and of yielding to his seductions, and therefore we pray to be delivered from *God's wrath and from everlasting damnation*. (iii) There is evil in our own hearts (Mtt. xv. 19¹), and therefore we pray to be delivered from all *blindness of heart, from pride, vain-glory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness; from fornication, and all other deadly² sin*. (iv) There is physical evil, and therefore we pray to be delivered from *lightning and tempest, from plague, pestilence, and famine*. (v) There is evil arising from the wild passions of men, from misgovernment and anarchy, and therefore we pray to be delivered from *battle³ and murder and sudden death⁴, from all sedition, privy conspiracy⁵, and rebellion⁶*. (vi) There is intellectual evil, and therefore we pray to be delivered from *all false doctrine, heresy, and schism*, and the too common root of each of these, *hardness of heart⁷, and contempt of God's word and commandments*.

¹ And comp. Ps. xix. 12; Jer. xvii. 9; Gal. v. 19—21.

² Deadly=*deliberate and presumptuous sin*; comp. Ps. xix. 13; on the Presbyterian objection to the expression see above, p. 47.

³ Battle, to which the *Use of York* adds, "*from persecution by Pagans and all our enemies*."

⁴ This in the Sarum Use is "*a subitanea et improvisa mors*;" from *sudden and unprovided death*, Marshall's *Primer*, 1535. Its close collocation with *battle and murder* is noticeable, and seems to refer it chiefly to a violent death. On the Puritan objections to this petition, see above, p. 47.

⁵ Here in the Litany of 1544 was added, "*from the tyranny of the bishop of Rome and all his detestable enormities*." The clause was retained in Edward's Prayer-Books, and appeared in the Litany printed in the first month of Elizabeth's reign, but was omitted in the Litany published by authority in 1559. See above, p. 32.

⁶ The words *rebellion* and *schism* were inserted after the last revision in 1661; see above, p. 57.

⁷ Comp. the third Collect for Good Friday.

5. **The Obsecrations**, in which are included the three next clauses, are pleas for mercy, not only addressed to the Second Person of the Trinity, but specially mentioning all that He has done for us men and for our salvation; His holy Incarnation, Nativity, and Circumcision; His Baptism, Fasting, and Temptation; His Agony and bloody Sweat; His Cross and Passion; His precious Death and Burial; His glorious Resurrection and Ascension; and the bestowal of His promised gift in the coming of the Holy Ghost. By the remembrance of each and all of these events in His life incarnate we beseech Him to deliver us in all time of our tribulation; in all time of our wealth¹; in the hour of death; and in the day of judgment.

6. **The Intercessions**, in which are included the next twenty-one clauses, are in form common to all the Litanies, and consist of Prayers in behalf of "all sorts and conditions of men." Hence

- (1) We pray for the holy Church universal, that God will be pleased to rule and govern it in the right way;
- (2) We pray for the Sovereign, that He will be pleased to keep and strengthen her in the true worshipping of Him, and in righteousness and

¹ Wealth (from A.-S. and old Germ. *wela*=abundance; A.-S. *wela*, *welig*=rich)=*weal*, *well-being*, *happiness*, *prosperity*. In the Primer of 1535, this ran, "in time of our tribulations, in the time of our *felicity*." Compare (1) commonwealth, common weal=*bonum publicum*; (2) 2 Chron. i. 12, "I will give thee riches, and *wealth*, and honour;" Ps. cxii. 3, "*Wealth* and riches shall be in his house;" Ps. lxi. 22, "Let the things which should have been for their *wealth* be unto them an occasion of falling;" (3) "Nothing eyther great or small was euer done for hym, but it serued and perteyned to our profite, *weale*, and commoditie;" Taverner's *Postils*, p. 134; (4) "Commend me to the lords, and tell them it were meet they were with me, for that I do is all for their *wealths*;" *Lancaster Herald's Report*, Oct. 21, 1536; Froude, Vol. III. p. 150.

holiness of life ; to rule her heart in His faith, fear, and love ; to enable her evermore to have affianced¹ in Him, and ever seek His honour and glory ; and to be her defender and keeper, giving her the victory over all her enemies ;

- (3) We pray for all the Royal Family, that He will be pleased to bless and preserve them ;
- (4) We pray for all Bishops, Priests, and Deacons, that He will be pleased to illuminate them with true knowledge and understanding of His Word, so that both by their preaching and living they may set it forth² and show it accordingly ;
- (5) We pray for the Lords of the Council and all the nobility, that He will endue them with grace, wisdom, and understanding ;

¹ Affiance = *trust, reliance*, Lat. *fides*, faith ; low Lat. *affidare* (whence *affidavit*) ; Fr. *affier* = to trust in ; O.E. *affieoraffy*. Comp.

"Myn affiaunce and my feith
Is ferme in his bileve."

P. Ploughman's *Vision*, 11290 ;

"Pat philosophir all þe folke faste he defende

That they suld noghte in thy faythe, John, þame affy."

Religious Pieces, cir. A.D. 1440, p. 93 ;

"And yet did this woman continue still in prayer, she cast not away her confidence . . . she abode still in her petition, and said with good *fiance*, It is truhe, Lord, that thou sayest, but I ask no bread . . . I am but a little whelp, and desire the crumbs which fall from thy children's table." Marshall's *Primer*, ed. Burton, p. 149 ;

"If it be so presumptuous a matter to put *affiance* in the merits of Christe, what is it then to put *affiance* in our own merits?" Jewell, *Def. of Apol.* p. 76.

² To set forth = (1) *to promote, further* ; so Hall, *Hen. IV.* fol. 11 a, "Se how the deuyll is as redy to *set furth* mischief, as the good angel is to auñce vertue." (2) *to publish, declare* ; comp. "Wherefore, my beloued in Christ, let vs not despise this right holy state . . . which our Sauior Christ dyd here with so high a myracle *set forth* and commend vnto us." Taverner's *Postils*, p. 76, Oxf. Edn., "These be the blanchers, that hitherto have stopped the word of God, and hindered the true *setting forth* of the same." Latimer's *Sermon on the Plough*.

- (6) We pray for the Magistrates, that He will bless and keep them, and give them grace to execute justice and to maintain truth ;
- (7) We pray that He will be pleased to bless and keep all His people ; to give to all nations unity, peace, and concord ; to give us an heart to love and dread¹ Him and diligently to live after His commandments ; to give to all His people increase of grace to hear meekly His Word, to receive it with pure affection, and to bring forth the fruits of the Spirit ;
- (8) We pray that He will be pleased to bring into the way of truth all such as have erred² and are deceived ; to strengthen such as do stand ; to comfort³ and help the weak-hearted ; to raise up them that fall, and finally to beat down Satan under our feet⁴ ;
- (9) We pray that He will be pleased to succour, help, and comfort all that are in danger, necessity, and tribulation ; to preserve all that travel by land or by water ; all women labour-

¹ Dread = *to fear with reverence*. The American Prayer-Book has "to love and fear Thee:" compare "So the Aungel of the Lord apperid in slep to him and seide Joseph the son of David nyle thou drede to take Marie thy wyf, for that thing that is born in hir is of the Hooly Goost," Wiclif, Math. i. 20.

² A similar clause in Marshall's *Primer* runs, "That Thou vouchsafe that all which do err and be deceived may be reduced into the way of verity." Burton's *Primers*, p. 127.

³ Comfort here = *to strengthen*, according to its etymology (fr. the late Latin *comfortare*, French *conforter* from *con* and *fortis* = strong); Comp. Phil. iv. 13 (Wiclif's version), "I may alle thingis in him that *comfortith* (=strengtheneth) me." Again Bacon (*Adv.* II. 322) speaks of "water by union *comforting* and sustaining itself;" and Hooker, *Ecc. Pol.* II. 1; "The evidence of God's own testimony.. doth not a little *comfort* and confirm the same."

⁴ "Vouchsafe that we may the devil with all his pomps crush and tread under foot;" Marshall's *Primer*, p. 127.

ing of child, all sick persons, and young children, and to shew pity upon all prisoners and captives ;

- (10) We pray Him to defend and provide for the fatherless children and widows and all that are desolate and oppressed ; to have mercy upon all men ; to forgive our enemies, persecutors, and slanderers, and to turn their hearts ;
- (11) We pray Him to give and preserve to our use the kindly¹ fruits of the earth, so as in due time we may enjoy them ;
- (12) We pray Him, finally, to give us true repentance ; to forgive us all our sins, negligences, and ignorances² ; and to endue us with the grace of His Holy Spirit to amend our lives according to His Holy Word³.

¹ Kindly = *natural* (from *kind* A.-S. *cynd* = nature). "The *kindly* fruits are the *natural* fruits, those which the earth according to its *kind* should naturally bring forth, which it is appointed to produce;" Trench, *English Past and Present*, p. 244, 6th ed. Sir Thomas More says that Richard III. thought by murdering his two nephews in the Tower to make himself accounted "a *kindly* king" = a king by *kind* or natural descent. Thus also Hooker (*Ecc. Pol.* III. 2) says, "those things are termed most properly natural agents, which keep the law of their *kind* (= nature, race) unwittingly." Comp. also "the moral law of *kinde*," Pecock's *Repressor* circ. 1450 ; Chaucer, *The Nonne Prest his Tale*, 371, Ed. Morris:

"He knew by *kynde*, and by noon other lore,
That it was prime, and crew with blisful steven."

Also Spenser, *Faery Queene*, II. ii. 36:

"But young Perissa was of other mind,
Full of disport, still laughing, loosely light,
And quite contrary to her sisters' *kind*."

² Negligence = acts or sins of ignorance. Sir T. More translates Ps. xxv. 7, "The offences of my youth, and myne *ignorances* (*ignorantias*) remembre not good lorde."

³ "This last suffrage has nothing corresponding to it in any other Litany ; it is a beautiful summary, expressing what we

7. **The Versicles and Prayers**, which occupy the rest of the Litany, commence with the Lesser Litany; then follows the Lord's Prayer, a Versicle, and a Prayer that He, who despises not the sighing of a contrite heart, nor the desire of such as be sorrowful, will mercifully assist our prayers that we make before Him in all our troubles and adversities, whensoever they oppress us; that He will graciously hear us, that those evils, which the craft and subtilty of the devil or man worketh against us may be brought to nought, and by the providence of God's goodness dispersed, so that we His servants may evermore give thanks unto Him in His Holy Church¹.

8. **The following portion** to the end of the *Gloria Patri* was taken by Cranmer from the Introduction to the Mediæval Litany sung on Rogation Monday before leaving the choir to form the procession. The Versicles, *O Lord, arise, help us, and deliver us for thy Name's sake, and for thine honour*, are well adapted to a processional Prayer, while the words of Ps. xlv. 1 supply the clause, in which we seek to remind the most High of the noble works which we have heard with our ears and our fathers have declared unto us as having been wrought by Him in their days and in the old time before them, and on the strength of which we implore His aid now.

9. **The Conclusion.** The Versicles, which follow the *Gloria Patri*, were taken by Cranmer from an occasional portion, which was added to the Litany in time of war. The last couplet was used in the *Preces of Morning*

ought to feel at the conclusion of such petitions as have preceded: it is in general expressions, to supply any omission of a request, or of a confession, which ought to have been made; a prayer for repentance, forgiveness, and the grace of amendment of life." Procter, pp. 253, 257.

¹ This Prayer had formed a Collect in the Mass "pro tribulatione cordis." Procter, p. 258.

and Evening Prayer. These are followed by a beautiful Prayer, altered by Cranmer from an old Collect, in which we pray that He, who has mercifully revealed Himself to us as our Father, will look upon our infirmities, will for the glory of His Name turn from us all those evils that we most righteously have deserved, and grant that in all our troubles we may put our whole trust and confidence in His mercy, and evermore serve Him in holiness and pureness of living, to His honour and glory. This Prayer is followed by the Prayer of St Chrysostom and the Benediction¹, which bring our English Litany to a conclusion.

PART IV.

THE OCCASIONAL PRAYERS AND THANKSGIVINGS.

1. **Occasional Prayers and Thanksgivings.** After the Litany there are placed in the Prayer-Book certain *Prayers and Thanksgivings* to be used upon several occasions before the two final Prayers of the Litany, or of Morning and Evening Prayer. These are entirely English compositions. It is true that in Mediæval times there were special Masses for Rain, for Fair Weather, and in Time of War, but the Collects used in them can hardly be said to have furnished a hint towards their expressions.

2. **The Occasions** for these Prayers and Thanksgivings may be thus arranged :—

PRAYERS.

1. *For Rain.*
2. *For Fair Weather.*

THANKSGIVINGS.

1. *A General Thanksgiving.*
2. *For Rain.*
3. *For Fair Weather.*

¹ Added to the Litany of Elizabeth, 1559.

PRAYERS.

3. *In the time of Dearth and Famina.*
4. *In the time of War and Tumults.*
5. *In the time of any common Plague or Sickness.*
6. *In the Ember Weeks, to be said every day for those that are to be admitted into Holy Orders.*
7. *A Prayer that may be said after any of the former.*
8. *A Prayer for the High Court of Parliament.*
9. *A Collect or Prayer for all Conditions of men.*

THANKSGIVINGS.

4. *For Plenty.*
5. *For Peace and Deliverance from our enemies.*
6. *For restoring Publick Peace at Home.*
7. *For Deliverance from the Plague or other common Sickness.*

3. **The First Five Prayers.** All these occasional Prayers and Thanksgivings in the First Prayer-Books formed part of the Litany itself, but were disjoined from it at the last revision in 1661. The first two Prayers for *Rain* and *Fair Weather* were among those at the end of the Communion Office in Edward's First Prayer-Book, but were placed at the end of the Litany in the Second Book. The Prayers, *In the time of Dearth and Famina*¹, those *In the time of War and Tumults*, and of *Any common Plague or Sickness*, were all added in the year 1552, and it is probable that they all had their origin in the necessities² of the times.

¹ The second form of these two Prayers was left out in 1559, and only restored, with alterations, in 1661.

² We find an account of the Sweating Sickness and a

4. **The Ember Weeks.** The Prayers *to be said every day in the Ember Weeks, for those that are to be admitted into Holy Orders* were added at the last revision and are peculiar to the English Ritual. In Mediæval times four days were specially set apart to be observed with fasting and prayer as an act of consecration of the four seasons of the year. The Council of Placentia, A.D. 1095, fixed for their celebration the Wednesday, Friday, and Saturday after

(1) *The first Sunday in Lent,*

(2) *Whitsunday,*

(3) *The 14th of September,*

(4) *The 13th of December.*

These Days were called *Jejunia quatuor temporum, the Fasts of the Four Seasons*¹. The Dutch called these seasons *Quatertemper*, the Germans *Quatember*², whence according to some is derived our term *Ember*³.

5. **The Prayer that may be said after any of the former** is as old as the Sacramentary of Gregory, and in an English form has had a place in the Prymer,

Dearth in 1551; also there was a general European war, besides the more pressing troubles in Ireland; Strype's *Cranmer*, sub ann. A.D. 1551. Compare also Strype, *Mem. Eccl. Edw. VI.* II. iv., "The Sweating sickness breaking out this year in great violence, whereby the two sons of the duke of Suffolk were taken off, letters from the Council, dated July 18, were sent to all the bishops, to persuade the people to prayer, and to see God better served;" also "The Sophy and the Turke, the Emperor and the French Kynge (not moch better in religion than they) rollynge the stone, or turnynge the whele of fortune up and downe, I pray God send us peace, and quyetnes with al realmes, as wel as among our selves; and to preserve the kyngs majestie with al his counsell. From my howse of Forde the xx day of November, anno 1552;" Cranmer to Cecil.

¹ In our Calendar they are called *The Ember-Days at the Four Seasons*. See *Notes and Queries*, Vol. VI. 145, Second Series.

² The rubric, however, directs one of the Prayers to be

as long as that Book can be traced. In its oldest English form it ran¹:—

"God, to whom it is propre² to be merciful and to spare evermore, undirfonge³ our preieris: and the mercifulnesse of thi pitie asoile⁴ hem, that the chain of trespas bindith. Bi crist our lord. So be it."

In the early Primers it stood with the Collects at the end of the Litany; it was omitted during the reign of Edward VI., but was restored in the Litanies of Elizabeth, A.D. 1558 and 1559.

6. The Prayer for the High Court of Parliament was most probably composed by Archbishop Laud. It first appeared in an "Order of Fasting" in 1625, the year of King Charles' accession, and again in 1628, the famous year of "the Petition of Right" and "the Remonstrance," as a special form of Prayer "necessary to be used in these dangerous times of war." In these early forms it agrees almost word for word with the present Prayer, but is somewhat longer. In 1661 it was ordered by Convocation to be placed in the Book of Common Prayer⁵, and on the first day of the year 1801 the word *Dominions* was substituted for *Kingdoms*.

7. The Prayer for all Conditions of Men has been ascribed to Sanderson, Bishop of Lincoln, 1660.

said not only on the Ember days, but upon every day of the Ember weeks.

¹ See Maskell, *Mon. Rit.* II. 107.

² "To whom it is appropriated;" Hilsey's *Primer*, p. 388.

³ Undirfonge = receive, take, from A.-S. *underfangan* = to receive. "Take our prayer." Hilsey's *Primer*.

⁴ To asoil or assoyl; Fr. *absoudre*; Lat. *absolvere* = (1) to free, clear of difficulty; (2) to pardon, forgive.

⁵ The early Forms contain the words "most religious and gracious king," which have generally been supposed to have been introduced as a compliment to Charles II.

It was, however, most probably composed by Gunning¹, Master of St John's College, Cambridge, afterwards Bishop of Ely. In its original shape it is supposed to have been longer, and to have included in one Prayer the petitions for the Sovereign, the Royal Family, the Clergy, which are now scattered through several Collects². The Convocation of A.D. 1662, however, retained those Collects, and struck out the petitions in this Prayer already expressed in them, without altering the word *Finally*, which seems needlessly introduced in so short a Form. Besides this, no general³ intercessory prayer occurred in the Service, except on those mornings when the Litany was said.

8. **Thanksgivings.** Praise is an essential part of Divine worship. Hence throughout the Morning and Evening Service we retain Doxologies, Psalms, and Canticles. But these do not include that particular Thanksgiving for extraordinary deliverances, or indeed for daily mercies, which is due to the Author and Giver of all good things. Hence at the revision of the Prayer-Book after the Hampton Court Conference, some par-

¹ He was one of the coadjutors to the Episcopal Divines at the Savoy Conference.

² The Puritans, as we have seen above, p. 48, objected to short Collects at the Savoy Conference.

³ In this prayer occur the expressions, "the good *estate* of the Catholic Church," and "in mind, body, or estate." *Estate* in the Bible and Prayer-Book is not restricted to its present meaning only, but is equivalent to *state* or *condition*. Comp. (1) Ps. cxxxvi. 23, "Who remembered us in our low *estate*," Ezek. xxxvi. 11, "And I will settle you after your old *estates*." (2) "In the holy *estate* of matrimony," Marriage Service; (3) "to examine yourself and your *estate*," Visitation of the Sick. Latimer defines as part of the duty of a king, "To see to all *estates*; to provide for the poor; to see victuals good cheap," *Sermons*, p. 215; Hooker speaks of "being both now and also in regard of a future *estate* hereafter;" and, *Serm.* iii. 605, says, "As long as the manner of men retain the *estate* they are in."

ticular thanksgivings were annexed to the Litany by order of James I. under the title of *An enlargement of thanksgiving for divers benefits by way of explanation*. These were thanksgivings for *Rain, for Fair Weather, for Plenty, for Peace and Deliverance from our enemies, and for Deliverance from the Plague or other common Sickness* in two forms.

9. **The General Thanksgiving.** At the last revision after the Restoration of the Monarchy in 1660, another special form of thanksgiving was added for *restoring Publick Peace at Home*, and for blessing God's holy name for the appeasing of the late seditious tumults. At the same time the Convocation authorised the acceptance of *A Form of General Thanksgiving* which was prepared and presented by Reynolds¹, Bishop of Norwich, Dec. 14, 1661, which rendered the Book more perfect by making the Thanksgivings correspond with the Prayers.

¹ He had been a Presbyterian, but afterwards conformed, and was advanced to the See of Norwich in 1661.

APPENDIX.

I.

TABLE OF DATES

OF EVENTS CONNECTED WITH THE HISTORY OF THE
BOOK OF COMMON PRAYER.

- * A.D.
- 398 Litanies at Constantinople.
- 451 LEO, Pope, arranged the Eucharistic Office of the Roman Church, called the *Leonine Sacramentary*.
- 460 MAMERTUS, Bishop of Vienne, appoints Litanies on the three *Rogation-days*.
- 492 GELASIUS, Pope : *Gelasian Sacramentary*.
- 590 GREGORY the Great, Pope, appoints the sevenfold Litany : *Gregorian Sacramentary*.
- 597 AUGUSTINE, the Missionary from Rome, arrives in England.
- 747 Council of Cloveshoo receives the Roman martyrology and Litany-days.
- 800 Invocation of Saints added to the Litany.
- 1080 Breviary first mentioned.
- 1085 OSMUND, Bishop of Sarum : his arrangement of the Offices received, and called the *Use of Sarum*.
- 1400 The *Prymer* in English.
- 1414 The *Use of St Paul's* discontinued.
- 1516 Amended edition of the *Sarum Portifory*.
- 1530 MARSHALL's Primer in English.
- The Augsburg Confession drawn up by MELANCTHON.

- A.D.
1531 LUTHER's Nuremberg form of Service.
1534 Convocation request an English Bible to be authorized.
 The Papal Supremacy rejected by the English Church.
1535 Second edition of MARSHALL's Primer (the first of Dr Burton's *Three Primers*).
 COVERDALE's Bible.
1536 The X. Articles about Religion, set forth by Convocation with the King's authority.
1537 The publication of MATTHEWES' Bible (translated by Tyndall, Rogers, and Coverdale).
 'The Institution of a Christian Man,' or the *Bishops' Book*, put forth by Cranmer's influence, with the sanction of Convocation and the King.
 [This seems the culminating point of the Reformation under Henry VIII.]
1539 Bishop Hilsey's Primer (the second of Dr Burton's *Three Primers*).
 The Great Bible, or *Cranmer's*.
1540 The English Bible set up in Churches.
1541 The Bible 'of the largest and greatest volume' printed.
1542 The reading of the New Testament forbidden to all below a certain rank.
 Revised *Sarum Portiforry*.
 The *Use of Sarum* ordered to be observed throughout the province of Canterbury.
1543 'A necessary Doctrine and Erudition for any Christian Man,' or the *King's Book*, put forth by the influence of Gardiner, sanctioned by the King and Convocation.
1544 May.—Litany in English.
1545 King Henry's Primer (the third of Dr Burton's *Three Primers*).
1547 Jan. 28.—Accession of EDWARD VI.
 July.—Publication of the First Book of Homilies.
 October.—A reformation of the Public Service, prepared by Melancthon for HERMANN, Archbishop of Cologne, which had been first put forth in German, in 1543, and afterwards in Latin, in 1545, was now translated into English, entitled, 'A simple and religious Consultation,' &c.

A.D.

- November*.—The Primer of 1545, reprinted.
December.—*Communion in both kinds* approved by Convocation, and sanctioned by Parliament.
- 1548 *March 8*.—The 'Order of the Communion.'
July.—Publication of Cranmer's *Catechism* (originally written in German, translated into Latin by Justus Jonas, and from Latin into English by Cranmer, or one of his chaplains).
November.—The First English Prayer-Book discussed by Convocation.
- 1549 *January*.—The first Act of Uniformity.
June 9 (Whitsun-Day).—The English Prayer-Book used.
November.—The old Service-Books ordered to be destroyed.
- 1550 *February*.—The English Ordinal published.
July.—JOHN LASKI (or à LASCO) appointed superintendent of the foreign congregations in London.
 VALERANDUS POLLANUS, with a congregation of French and Walloon refugees, settled at Glas-tonbury.
- 1551 Revision of the Prayer-Book.
January.—Bucer and Martyr, the King's Professors of Divinity at Cambridge and Oxford, write concerning alterations in the Prayer-Book.
 Commission to prepare *Ecclesiastical Laws*.
October.—Decree of the Council of Trent on the Lord's Supper.
- 1552 *April 6*.—The Second Act of Uniformity.
 The XLII. Articles.
September 27.—Order to Grafton, the King's Printer, not to issue the new Prayer-Books.
October 27.—Order of Council to add the Declaration about kneeling at Communion.
November.—The Second Prayer-Book of EDWARD VI. issued.
- 1553 *March*.—Publication of a reformed Primer (printed in *Liturgies and Documents of Edward VI.* ed. Parker Society).
 Bishop POYNET's *Catechism*.
July 6.—Accession of MARY.
- 1555 *Troubles at Frankfort*.
 1558 *November 17*.—Accession of ELIZABETH.

A.D.

- December*.—Two editions of the English Litany published.
A Committee of Divines meet at Sir T. Smith's house.
- 1559 A Primer published of the form of that of 1545.
June 24.—The revised Prayer-Book to be used.
- 1560 The Irish Act of Uniformity authorizes the Prayer-Book in Latin.
- 1561 Revised Calendar.
- 1562 *JEWEL'S Apology*.
NOWELL'S Catechism.
The XXXIX. Articles.
- 1564 The Second Book of Homilies (prepared principally, it is said, by Jewel).
- 1565 The 'Advertisements' of Elizabeth.
- 1568 The *Bishops' Bible* published under the superintendence of Archbishop Parker.
- 1570 Bull of Excommunication issued by Pope PRUS V. against Queen ELIZABETH.
- 1571 Proposal to reform some things in the Prayer-Book. The XXXIX. Articles revised, brought into their present form, and required to be subscribed by the clergy.
- 1578 Puritan edition of the Prayer-Book.
- 1603 *March 24*.—Accession of JAMES I.
The Millenary Petition.
- 1604 *January 14, 16, 18*.—The Conference at Hampton Court.
Changes in the Prayer-Book, or *Explanations*, ordered by King JAMES I.
The Canons (being 141 in number) were collected by Bishop Bancroft out of the Articles, Injunctions, and Synodical Acts published in the reigns of EDWARD VI. and ELIZABETH, particularly those put forth in 1571 and 1597.
- 1607 The *Translation of the Bible* (which occupied three years) commenced.
- 1625 *March 27*.—Accession of CHARLES I.
- 1637 The Prayer-Book for Scotland.
- 1641 Committee of the Lords on Church Reform.
- 1643 The Westminster Assembly of Divines.
September 25.—*The Solemn League and Covenant*, founded on an oath taken by the Scots five years before, now received by the Parliament at Westminster, and imposed upon all ministers.

- A.D.
1645 *The Directory for Public Worship.*
1660 *May 29.—Restoration of King CHARLES II.*
October.—Royal Declaration on Ecclesiastical Affairs.
1661 *April 15.—The Conference opened at the Savoy.*
The Book of Common Prayer revised; and December 20, subscribed by Convocation.
1662 *May.—Act of Uniformity.*
August—November.—The Irish Convocation receives the revised Prayer-Book.
1666 *Irish Act of Uniformity.*
1689 *Commission of King WILLIAM III. to revise the Prayer-Book.*
1691 *The Non-jurors.*
1789 *The Book of Common Prayer revised for the Episcopal Church in the United States.*
1859 *January 17.—The Services for the State Holydays (Nov. 5, Jan. 30, May 29) removed from the Prayer-Book by Royal Warrant.*

II.

*The Lord's Prayer.*FROM THE PRYMER CIRC. A.D. 1400¹.

Oure fadir, that art in heuenes, haleuid be thi name :
 thy rewme come to thee : be thi wille do as in heuene and
 in erthe : oure eche daies breed ȝyue us to day : and forȝyue
 us oure dettis, as and we forȝeuen to oure dettouris : and
 ne lede us into temptacioun : but delyuere us fro yuel. So
 be it.

¹ Maskell's *Mon. Rit.* II. 175.

III.

*Ps. Te Deum Laudamus.**Canticum S. Ambrosii et Augustini.*

FROM THE PRIMER CIRC, A.D. 1400.

Te Deum laudamus : te Dominum confitemur.
 Te æternum Patrem : omnis terra veneratur.
 Tibi omnes Angeli : tibi cœli et universæ potestates,
 Tibi Cherubin et Seraphin : incessabili voce proclamant,
 Sanctus, Sanctus, Sanctus : Dominus Deus Sabaoth ;
 Pleni sunt cœli et terra : majestatis gloriæ tuæ.
 Te gloriosus Apostolorum chorus,
 Te Prophetarum laudabilis numerus,
 Te Martyrum candidatus : laudat exercitus.
 Te per orbem terrarum : sancta confitetur ecclesia ;
 Patrem immensæ majestatis ;
 Venerandum tuum verum et unicum Filium ;
 Sanctum quoque Paraclætum Spiritum.
 Tu Rex gloriæ Christe.
 Tu Patris sempiternus es Filius.

We herien¹ thee god : we knowlechyng thee lord
 Thee, euerlastyng fadir : al the erthe worchipith.
 To thee alle aungelis : to thee heuenes and alle maner poweris.
 To thee cherubyn and seraphym : crien with uncecyng voys.
 Hooli, Hooli, Hooli : Lord God of vertues².
 Heuenes and erthe ben ful : of the mageste of thi glorie.
 Thee, the glorious cumpany of apostlis.
 Thee, the preisable noumbre of profetis.
 Thee, preisith the white oost of martirs³.
 Thee, hoolichirche knowlechyng throuȝ al the world.
 Fadir of riȝt greet mageste.
 Thi worshipful, verrei⁴, and oonli sone.
 And the hooli goost oure counfortour.
 Thou, crist, kyng of glorie.
 Thou art the endeles sone of the fadir.

¹ Herien] A.-S. *hærian*, O. E. *hery* = to praise, worship. Comp. "Forsothe, Hieu dydde this aspyngly, that he distraye alle the *heryeris* of Baal." Wiclif, 2 Kings x. 19.

² Lord God of vertues] "of oostis," Douce MS. 275, fol. 6 b, in the Bodleian Library, Oxford. See above, p. 82, n.

³ The white oost of martirs] see above, p. 82, n.

⁴ Verrei] See above, p. 82, n. "Thy sothefast worrshipfullo oneliche sone;" Douce MS. Sothefast from *soð* = truth. Hence a soothsayer is literally a "truth-sayer."

Tu ad liberandum suscepturus hominem : non horruisti Virginis uterum.

Tu devicto mortis aculeo : aperuisti credentibus regna celorum.

Tu ad dexteram Dei sedes in gloria Patris.

Judex crederis esse venturus.

Te ergo quæsumus, famulis tuis subveni : quos pretioso sanguine redemisti.

Æterna fac cum sanctis tuis : in gloria numerari.

Salvum fac populum tuum Domine : et benedic hereditati tuæ.

Et rege eos : et extolle illos usque in æternum.

Per singulos dies benedicimus te.

Et laudamus nomen tuum in sæculum ; et in sæculum sæculi.

Dignare Domine die isto sine peccato nos custodire.

Miserere nostri Domine : miserere nostri.

Fiat misericordia tua Domine super nos : quemadmodum speravimus in te.

In te Domine speravi : non confundar in æternum.

Thou wert not skoymus¹ of the maidens wombe to de-lyuer mankynde.

For thou ouercamest the sharpnesse of deeth : thou openedist to men that bileeneden in thee the kyngdoms of heuenes.

Thou sittist on goddis riȝt syde, in the ioie of the fadir.

Thou art bileened to be juge to come.

Therfor we preien thee, helpe thou thy seruantis : that thou hast bouȝt with thi precious blood.

Make hem to be rewardid with thi seyntis : in blisse, with euerlastinge glorie.

Lord, make thi peple saaf, and blesse to thin eritage.

And gouerne hem : and make hem hiȝ withouten ende.

We blessen thee bi alle daies.

And we herien thi name into the world : and into the world of world.

Lord, fouche saaf to kepe us to day : with oute synne.

Lord, haue merci on us ; haue merci on us.

Lord, be thi merci maad² upon us : as we han hopide in thee.

Lord, I haue hopide in thee : be I not schent³ withouten ende.

¹ Skoymus] See above, p. 83, n. ; and compare

"Nif he nere *scoymus* and skyg and non scape louied,

Hit were a meruayl to much, hit moȝt not falle."

"So is he *scoymus* of scape þat scylful is euer."

Early English Alliterative Poems in the West Midland dialect of 14th century. Ed. Morris. E. E. T. S. 1864.

² Maad] See above, p. 83, n.

³ Schent] See above, p. 84, n.

IV.

*The Apostles' Creed.**Symbolum Apostolorum.*THE PRYMER CIRC. A.D. 1400¹.

- | | |
|--|---|
| 1 Credo in Deum Patrem
Omnipotentem, Crea-
rem coeli et terræ : | 1 I bileue in god, fadir al-
myzti, makere of heuene
and of erthe : |
| 2 Et in Jesum Christum,
Filium Ejus unicum,
Dominum nostrum : | 2 And in Jesus Crist the
sone of him, oure lord,
oon aloone : |
| 3 Qui conceptus est de
Spiritu Sancto, natus ex
Maria Virgine : | 3 Which is conceyued of
the hooli gost, born of
Marie maiden : |
| 4 Passus est sub Pontio
Pilato, crucifixus, mor-
tuus, et sepultus : | 4 Suffride passiou undir
pounce pilat : crucified,
deed, and biried : |
| 5 Descendit ad inferna, ter-
tia die resurrexit a mor-
tuis : | 5 He wente doun to hellis :
the thirdd day He roos
aȝen fro deede : |
| 6 Ascendit ad coelos ; sedet
ad dexteram Dei Patris
omnipotentis : | 6 He steiȝ ² to heuenes : he
sittith on the riȝt side
of god the fadir almyzti |
| 7 Inde venturus est judi-
care vivos et mortuos : | 7 Thenus he is to come for
to deme the quyke and
deede : |
| 8 Credo in Spiritum Sanc-
tum : | 8 I bileue in the hooli
goost. |
| 9 Sanctam Ecclesiam Ca-
tholicam : Sanctorum
Communione : | 9 Feith of hooli chirche :
communynge of seyntis : |
| 10 Remissionem peccator-
um : | 10 Forȝyuenesse of synnes : |
| 11 Carnis Resurrectionem : | 11 Aȝenrisyng of fleish : |
| 12 Vitam æternam. | 12 And euerlastynge lyf. so
be it. |

¹ Maskell's *Mon. Rit.* Vol. II. p. 177.² Steiȝ] A.-S. *stigan* = to ascend, rise. Compare"Pat cryst hym self on holy Purday
stegh in to heuene in flesch and blod."Myrc's *Instructions for Parish Priests*, p. 16.
Early English Text Society.

V.

The Nicene Creed.

A.D. 325.

Πιστεύομεν εἰς ἕνα Θεὸν Πατέρα, παντοκράτορα, πάντων ὁρατῶν τε καὶ ἀορατῶν ποιητὴν. Καὶ εἰς ἕνα Κύριον Ἰησοῦν Χριστὸν, τὸν Υἱὸν τοῦ Θεοῦ, γεννηθέντα ἐκ τοῦ Πατρὸς, μονογενῆ, τουτέστιν ἐκ τῆς οὐσίας τοῦ Πατρὸς· Θεὸν ἐκ Θεοῦ, φῶς ἐκ φωτός, Θεὸν ἀληθινὸν ἐκ Θεοῦ ἀληθινοῦ, γεννηθέντα οὐ ποιηθέντα, ὁμοούσιον τῷ Πατρὶ· δι' οὗ τὰ πάντα ἐγένετο, τὰ τε ἐν τῷ οὐρανῷ καὶ τὰ ἐν τῇ γῇ· τὸν δι' ἡμᾶς τοὺς ἀνθρώπους, καὶ διὰ τὴν ἡμετέραν σωτηρίαν κατελθόντα, καὶ σαρκωθέντα, καὶ ἐνανθρωπήσαντα· παθόντα, καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ· ἀνελθόντα εἰς τοὺς οὐρανοὺς· καὶ πάλιν ἐρχόμενον κρῖναι ζῶντας καὶ νεκρούς. Καὶ εἰς τὸ Πνεῦμα τὸ ἅγιον.

The 'Nicene' or 'Constantinopolitan'¹ Creed.

A.D. 381.

Πιστεύομεν εἰς ἕνα Θεὸν Πατέρα παντοκράτορα, ποιητὴν οὐρανοῦ καὶ γῆς, ὁρατῶν τε πάντων καὶ ἀορατῶν. Καὶ εἰς ἕνα Κύριον Ἰησοῦν Χριστὸν, τὸν Υἱὸν τοῦ Θεοῦ τὸν μονογενῆ, τὸν ἐκ τοῦ Πατρὸς γεννηθέντα πρὸ πάντων τῶν αἰώνων· φῶς ἐκ φωτός, Θεὸν ἀληθινὸν ἐκ Θεοῦ ἀληθινοῦ· γεννηθέντα, οὐ ποιηθέντα, ὁμοούσιον τῷ Πατρὶ· δι' οὗ τὰ πάντα ἐγένετο, τὸν δι' ἡμᾶς τοὺς ἀνθρώπους, καὶ διὰ τὴν ἡμετέραν σωτηρίαν, κατελθόντα ἐκ τῶν οὐρανῶν, καὶ σαρκωθέντα ἐκ Πνεύματος ἁγίου, καὶ Μαρίας τῆς παρθένου, καὶ ἐνανθρωπήσαντα· σταυρωθέντα τε ὑπὲρ ἡμῶν ἐπὶ Ποντίου Πιλάτου, καὶ παθόντα, καὶ ταφέντα, καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ κατὰ τὰς γραφάς· καὶ ἀνελθόντα εἰς τοὺς οὐρανοὺς, καὶ καθεζόμενον ἐκ δεξιῶν τοῦ Πατρὸς· καὶ πάλιν ἐρχόμενον μετὰ δόξης κρῖναι ζῶντας καὶ νεκρούς· οὗ τῆς βασιλείας οὐκ ἔσται τέλος· Καὶ εἰς τὸ Πνεῦμα τὸ ἅγιον, τὸ Κύριον, καὶ τὸ ζωοποιόν, τὸ ἐκ τοῦ Πατρὸς ἐκπορευόμενον, τὸ σὺν Πατρὶ καὶ Υἱῷ συμπροσκυνούμενον, καὶ συνδοξαζόμενον, τὸ λαλῆσαν διὰ τῶν προφητῶν. Εἰς μίαν ἁγίαν καθολικὴν καὶ ἀπο-

¹ See above, p. 88.

στολικὴν ἐκκλησίαν ὁμολογοῦ-
μεν ἐν βάπτισμα εἰς ἄφεσιν
ἁμαρτιῶν, προσδοκῶμεν ἀνά-
στασιν νεκρῶν, καὶ ζωὴν τοῦ
μέλλοντος αἰῶνος. Ἀμήν.

VI.

Symbolum Athanasii.

Quicumque vult salvus esse : ante omnia opus est ut teneat catholicam fidem.

Quam nisi quisque integram, inviolatamque servaverit : absque dubio in æternum peribit.

Fides autem catholica hæc est, ut unum Deum in Trinitate : et Trinitatem in Unitate veneremur.

Neque confundentes personas : neque substantiam separantes.

Alia est enim persona Patris, alia Filii, alia Spiritus Sancti.

Sed Patris, et Filii, et Spiritus Sancti una est Divinitas : æqualis gloria, coæterna majestas.

Qualis Pater, talis Filius : talis Spiritus Sanctus.

Increatus Pater, increatus Filius : increatus Spiritus Sanctus.

Immensus Pater, immensus Filius : immensus Spiritus Sanctus.

Æternus Pater, æternus Filius : æternus Spiritus Sanctus.

Et tamen non tres æterni : sed unus æternus.

Sicut non tres increati, nec tres immensi : sed unus increatus, et unus immensus.

Similiter omnipotens Pater, omnipotens Filius : omnipotens Spiritus Sanctus.

Et tamen non tres omnipotentes : sed unus omnipotens.

Ita Deus Pater, Deus Filius : Deus Spiritus Sanctus.

Et tamen non tres Dii : sed unus est Deus.

Ita Dominus Pater, Dominus Filius : Dominus Spiritus Sanctus.

Et tamen non tres Domini : sed unus est Dominus.

Quia sicut singillatim unamquamque Personam, Deum et Dominum confiteri Christiana veritate compellimur.

Ita tres Deos aut Dominos dicere, catholica religione prohibemur.

Pater a nullo est factus : nec creatus, nec genitus.

Filius a Patre solo est : non factus, nec creatus, sed genitus.

Spiritus Sanctus a Patre et Filio : non factus, nec creatus, nec genitus, sed procedens.

Unus ergo Pater, non tres Patres ; unus Filius, non tres Filii : unus Spiritus Sanctus, non tres Spiritus Sancti.

Et in hac Trinitate nihil prius aut posterius : nihil majus aut minus.

Sed totæ tres personæ cœternæ sibi sunt et cœquales.

Ita ut per omnia (sicut jam supra dictum est) et Unitas in Trinitate : et Trinitas in Unitate veneranda sit.

Qui vult ergo salvus esse : ita de Trinitate sentiat.

Sed necessarium est ad æternam salutem : ut incarnationem quoque Domini nostri Jesu Christi fideliter credat.

Est ergo fides recta, ut credamus et confiteamur : quia Dominus noster Jesus Christus, Dei Filius, Deus et homo est.

Deus est ex substantia Patris ante sæcula genitus : et homo est ex substantia matris in sæculo natus.

Perfectus Deus, perfectus homo : ex anima rationali et humana carne subsistens.

Æqualis Patri secundum Divinitatem : minor Patre secundum humanitatem.

Qui licet Deus sit et homo : non duo tamen, sed unus est Christus.

Unus autem, non conversione Divinitatis in carnem : sed assumptione humanitatis in Deum.

Unus omnino, non confusione substantiæ : sed unitate personæ.

Nam sicut anima rationalis et caro unus est homo : ita Deus et homo unus est Christus.

Qui passus est pro salute nostra, descendit ad inferos : tertia die resurrexit a mortuis.

Ascendit ad cœlos, sedet ad dexteram Dei Patris Omnipotentis : inde venturus est judicare vivos et mortuos.

Ad cujus adventum omnes homines resurgere habent cum corporibus suis : et reddituri sunt de factis propriis rationem.

Et qui bona egerunt ibunt in vitam æternam, qui vero mala in ignem æternam.

Hæc est fides catholica, quam nisi quisque fideliter firmiterque crediderit : salvus esse non poterit.

Gloria Patri, &c.

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